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THE IMPLICATIONS OF THE PIAGETIAN STAGES
TO READINESS FOR BAPTISM

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Daniel Gutekunst
August 1983

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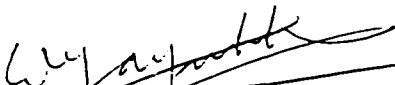
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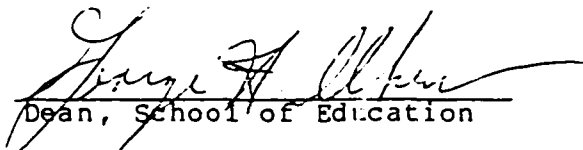
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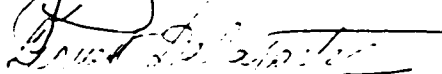
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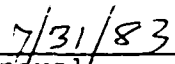
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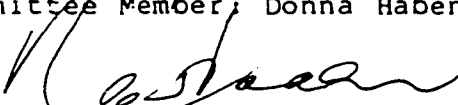

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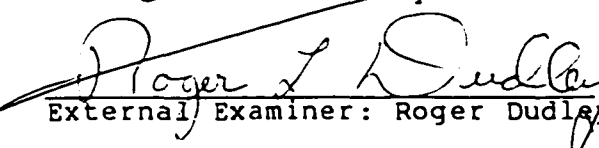

External Examiner: Roger Dudley

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ABSTRACT

THE IMPLICATIONS OF THE PIAGETIAN STAGES
TO READINESS FOR BAPTISM

by

Daniel Gutekunst

Chairman: Wilfred G A Fatcher

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

Title: THE IMPLICATIONS OF THE PIAGETIAN STAGES TO
READINESS FOR BAPTISM

Name of researcher: Daniel Gutekunst

Name and degree of faculty adviser: W G A Fitcher, Ph.D.

Date completed: August 1983

The Problem

This study was designed to discover how children from Seventh-day Adventist families react to their baptism after the event. Do they feel that they were "ready" at the time of baptism? Do they think they understood the Bible doctrines when they were baptized? Which people and factors influenced them in their decision? Have these children reached cognitive maturity according to the Formal Operations stage in Piagetian terms, the stage at which children are accountable for their decisions.

Method

A questionnaire of thirty-three questions was given to children in selected Adventist schools who had been baptized between June 1972 and June 1982. Five hundred and eighty two answered these questions. Chi Square tests were employed to analyze the data.

All the answers reported on the questionnaires were related to the Piagetian stages of cognitive development and especially to the level of Formal Operations beginning at around 10-11 years according to Jean Piaget.

Results

The research indicated that the peak age for baptism was 12 years in the Seventh-day Adventist church and that most of the children felt ready when they were baptized. However, as they grew older more felt that they did not understand Bible doctrines as well as when they decided to be baptized, and considered they were too young at the time of baptism.

Concerning the degrees of influence in their decision for baptism the children as a whole revealed that the parents had the greatest influence, followed by their minister', adult relatives and friends, peers, and a week of spiritual emphasis.

In the research a progression was found toward maturation from age 6 to 14 and above, supported in large measure by Piagetian stages of cognitive development.

Conclusion

The findings of the study conducted among Seventh-day Adventist children about readiness for baptism support in part Piaget's theory of cognitive development. When they wait until the Formal Operations stage, young people are aware of the importance of the decision for baptism. It is "their" commitment, a step forward in their spiritual life, encouraged by their environment, their family, their church and their school.

CHAPTER I

THE PROBLEM

Introduction and Background of the Problem

Members of the Seventh-day Adventist (SDA) Church accept baptism as the sign of entrance into congregational membership. New converts are instructed prior to baptism in order fully to understand the step they are taking.

The SDA Church baptismal manual for juniors contains several quotations from Ellen G. White.

Children of eight, ten or twelve years are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners, and of the way of salvation through Christ (1948, 1: 399-400).

"If you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized" (1948, 6: 95). The age of readiness for baptism, for an Adventist, therefore, is the age of personal accountability to God. The question is How old is that?

This study will document how people react to their baptism after the event. The Piagetian "Formal

Operations" stage is approximately from ages eleven through fifteen. This study seeks a correspondence between this stage and the appropriate age for baptism for young people in the Seventh-day Adventist Church. A strong relationship is expected since Piaget defines the "Formal Operations" stage as the time when the child begins to understand abstract concepts--such as love, faith, repentance, and fidelity.

In the Jewish system attaining twelve years of age is a special time in the life of a young man. When Jesus was twelve years old, he said to his parents, Mary and Joseph, "Didn't you know I had to be in my Father's house?" (Luke 2:49 NIV).

A research report prepared by Clifton Maberly for the Hewitt Foundation in 1975 on the age of baptism reveals that more Adventist boys and girls are baptized at the age of twelve than at any other age between seven and twenty-one. This most typical age of baptism corresponds with the Piagetian Formal Operations stage.

One cannot know with absolute certainty whether somebody else is ready; but after a few years each individual should know within himself/herself whether he/she was ready or not. When one is young, decisions are made quickly. When older, one may feel that it would have been better to have waited. Some others who were baptized very young never regret their action. Some children have an early cognitive maturity. Therefore

they decide to be baptized at seven, eight, or nine years and all their lives are happy about their decision.

The Seventh-day Adventist Church does not believe in infant baptism, believing that baptism involves teaching and understanding of the Bible's truths. A freewill commitment of the candidate is required.

Much controversy has arisen concerning the age of readiness for baptism. In order to know what "readiness" means, especially "cognitive readiness," it is proposed to study what Jean Piaget says concerning the stages of moral and cognitive development and to compare this with what is common practice in the Seventh-day Adventist Church.

Statement of the Problem

When children eight through eleven years old are baptized, are they ready, cognitively, for this important step in life? Have they reached the cognitive development of the Formal Operations stage of Piaget when their hypothetico-deductive thinking leads to certain logical deductions not undertaken in the Concrete Operations stage?

How are decisions made? Has the child asked to be baptized because his parents coerced him? Have peers placed so much pressure on the child that he/she decides to follow his/her friends, because "most of them do it, I will do it too?" Has the pastor's influence been a

factor in the decision? Was it a deep inner desire to follow God? Was the baptism too early? Would the child decide for it later if he/she had to do it over again? Some children (full of enthusiasm for their Lord) have sought baptism at ages seven through nine. But when asked to wait, they grew indifferent and later changed their minds. According to Ralph Blodgett (1978), others have received baptism at the same age (perhaps lacking a full knowledge of what it means to become a Christian) and have renounced their commitment. A standard maximum and minimum age limit seems difficult to recommend.

Purpose of the Study

The purpose of this study was to ascertain the value of the Piagetian theory of development stages, including both cognitive and moral features, in recognizing readiness for baptism among Seventh-day Adventist young people. Are the children really ready when they reach the fourth Piagetian level? Most especially, do they understand well enough the commitment they are making so that when they recall the baptismal experience, they remember it positively. Do they understand cognitively what they are doing or are they still in a stage of "heteronomy" under the pressure of somebody in their environment, such as their parents, pastor, teachers, or peers? Have they reached the stage of "morality of cooperation" in the Piagetian development

stages wherein they decide for themselves, and in doing so they understand the decision? This research investigated what people think, retroactively, of their readiness for baptism.

Assumption

For the purpose of the study it is assumed that the stages of cognitive development occur in children as defined by Piaget: (0-2 years), preoperational stage (2-7 years), concrete operations (7-11 years), formal operations (11-15 years).

Rationale

It is believed that sufficient cognitive maturity--to the point of the Formal Operations stage as defined by Piaget--is a necessary but not a sufficient condition for baptism. Baptism is not only a matter of faith: there must also be an understanding of the Lord's will. There must be awareness of what commitment is about, an awareness achieved by the exercise of intelligence. An attempt was made to discover if there is a difference in perception of their readiness for baptism between those baptized earlier and later.

Delimitations

This study was directed towards the cognitive aspect of readiness more than the faith involved in the

baptismal commitment. However, the supreme importance of faith is recognized in the decision for baptism.

Statement of Hypotheses

The following experimental hypotheses were studied:

1. There will be a significant relationship between age at baptism and:
 - a. the degree of understanding of Bible doctrines at the time of baptism.
 - b. the degree of satisfaction with the age of baptism
2. There will be a significant relationship between the different intervals of time after baptism and
 - a. the degree of understanding of Bible doctrines.
 - b. satisfaction with baptism.
3. There will be a significant relationship between the parents' influence and the age at baptism.
4. There will be a significant relationship between the number of years spent in public or SDA schools and the age at baptism.
5. There will be a significant relationship between the various age groups at baptism and the degree of influence of each of various factors in the decision for baptism.
6. There will be a significant relationship between the number of years spent in public or SDA school and the degree of influence of each of various factors in the decision for baptism.

7. There will be a significant relationship between the degree of understanding of Bible doctrines and the degree of satisfaction at age of baptism.

8. There will be a significant relationship between the age at baptism and the expressed reasons for baptism.

A ninth hypothesis was selected for study as follows:

9. There will be a significant difference between the SDA group and the apostatized group with respect to the age at baptism and the degree of satisfaction at the age of baptism.

Because of the very small number of responses from the apostatized group this hypothesis was not studied.

Definitions of Terms

Adaptation. A biological mode of functioning which characterizes all forms and levels of life. It consists of the dual continuous processes of assimilation and accommodation.

Assimilation. The process of taking from the environment all forms of stimulation and information, which are then digested and reintegrated into the organism's existing forms and structures.

Accommodation. The process of reaching out and adjusting to conditions in the environment, so that preexisting patterns of behavior are modified to cope with new information or situations.

Age groups. The division of the population into

three groups of age at baptism: six to ten years of age corresponding to the Piagetian "Concrete Operations" stage; eleven to thirteen years of age corresponding to the early "Formal Operations" stage; fourteen years and over corresponding to the late "Formal Operations" stage.

Conservation. The ability to understand that objectives or quantities remain constant despite changes in their appearances.

Equilibration. The process of regulating assimilation and accommodation in order to maintain a state of internal balance or equilibrium.

Heteronomy. The stage in moral development when rules (authority) are absolute.

Moral realism. The tendency of the child to regard duty and the value attached to it as self-subsisted and independent of the mind, as imposing itself regardless of the circumstances in which the individual may find himself.

Objective responsibility. The evaluation of an act in strict conformity to a rule (law, authority), rather than to the intention of the actor.

Operations. The internalized activities of the mind, as opposed to the sensori-motor or physical activities of the body.

Reversibility. A characteristic of logical operations which permits the mind to reverse its activity and go backward in thought (e.g., if 3 and 2 make 5,

then 5 less 3 leaves 2).

Schemas. An activity or thought process that the organism performs: simple reflex, playing ball, driving an automobile or reading a book. Schemas are at various stages of development.

Stages. Successive developmental periods of intelligence, each characterized by a relatively stable general structure that incorporate developmentally earlier structures in a higher synthesis.

Subjective responsibility. The consideration of the intention of the doer. Intentions count for more than the action done.

Object permanence. The ability to be aware of the existence of objects even when they are not perceptually available.

Cognition. All the intellectual activities of the mind, such as thinking, knowing, remembering, perceiving, recognizing, or generalizing.

Bible texts

All Bible verses are from the New International Version

Organization of the Remainder of the Study

CHAPTER II reviews Related Literature:

1. Views on Baptism

2. Piaget's Theory of Cognitive and Moral Development

CHAPTER III presents the Research Design:

1. Introduction
2. Population and Sample
3. Instrumentation
4. Procedure
5. Hypotheses and Analysis of Data

CHAPTER IV presents the Data and Analysis

CHAPTER V contains the Summary, Conclusions, and
Recommendations

CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

The review of literature will first present baptism in the Early Centuries and the beliefs of different churches. The position of the Seventh-day Adventist Church will then be clarified and a short study on youth and religion will be presented. The second part of the review will focus on Piaget's stages of cognitive and moral development.

Views on Baptism

In the Early Centuries

Benoit (1953) cites the first epistle of Clement of Rome with some explanations about baptism: "Baptism is preceded by repentance and penitence. This should last a certain time in order to allow the candidate to be instructed and to prove his obedience" (p. 93).

Ramseyer (1897) presents Tertullian, De Baptismo: "It is good to postpone baptism according to the state, the age of each one, especially for children: why expose them to peril when they can answer for themselves?" (p. 548).

Moran (1943, p. 64) stresses in his paper that

the writings of Tertullian and the Apostolic Tradition portray a Christian baptism doctrine and practice still retaining many important Jewish elements: (1)

Preliminary examination of the candidate, including a question as to why he sought baptism; (2) prebaptism instruction; (3) acceptance of the candidate for baptism only if he had accepted the instruction and agreed to live in harmony with it; and (4) a summary statement of belief after the candidate had entered the water, but before the actual baptism.

Von Allmen (1978) speaks about "The numerous funeral inscriptions on the tombs which show children 'baptized' between nine hours and twelve years (in the first centuries)" (p. 88).

Another point made by the same author concerns the age at which the most notable Fathers were baptized in the fourth century: Martin de Tours (born in 329 and baptized in 339: 10 years old), Gregoire de Nazianze (born in 329 and baptized in 360: 31 years old), Basile le Grand (born in 330 and baptized at the age of 27 years), Ambroise (born in 333 and baptized in 374: 41 years old), Jean Chrysostome (born between 344 and 354 and baptized between 368 and 372: 14 to 28 years old), Jerome (born between 340 and 350 and baptized in 366: 16 to 26 years old), Rufin (born in 345 and baptized in 370: 25 years old), Paulin de Nole (born in 353 and baptized as his brother in 390: at 37 years), Augustin

(born in 354 and baptized in 387: 33 years). Nearly all the Fathers were adults at the time of their baptism, and most of them if not all had Christian parents.

Ebrard of Bethunia (1210) says about baptism: "He who believes, and is baptized, shall be saved". 'He who believes' is said first; and after that, 'is baptized.' First therefore it is necessary to believe rather than be baptized: therefore, also, a child, who does not believe nor has the intellect for believing, should not be baptized, until he has reason. This is the belief of the Waldenses. Just as the man who was blind from birth, let him speak for himself, so therefore let him who wishes to be baptized speak for himself" (quoted in Hilgert, Religious Practices of the Waldenses and their Doctrinal Implications to A.D. 1530." M.A. Thesis, Andrews University, p. 78, 1946).

The same author mentions that the Waldenses declared themselves to the king of Hungary: "Whoever has reached a mature enough age to hear the faith of the Word of God, which has been reborn in the soul, and illuminated, such should be baptized" (ibid. p. 66).

Some, if not all, of the Waldenses in the sixteenth century, after the Reformation, baptized their children; and at least after their acceptance of Reformed doctrines, their own ministers performed the rite.

Baptism and Zwingli and Calvin

Emmerson (1972, p. 23) quotes Hubmaier (1522):

"Zwingli agreed with me that children should not be baptized before they are instructed in the faith."

Secretan (1946, p. 233) quotes Calvin in

Institution Chrétienne (1537):

Or it (baptism) serves for our confession before man, in this order: it is a mark or a sign by which we profess that we want to be numbered with God's people, by which we testify that we subscribe and give ourselves to the service of one God and in one religious body with all the Christians, by which, finally, we declare and make sure publically what is our faith, in order that not only God is glorified in our hearts, but also that our tongues and all the members of our bodies, as they are able to, on the outside sing His praise.

Baptism and the Baptist Churches

Pendleton (1867) in his Church Manual says that Matthew informs his readers that teaching or making disciples (for the verb "matheteuo" which he uses means "make disciples") is to precede baptism; and Luke connects repentance and remission of sins with the execution of the commission. No man can, in obedience to this commission, baptize an unbeliever, or an unconscious infant. The unbeliever is not a penitent disciple, and it is obviously impossible for the infant to repent and believe the gospel. Peter defines baptism to be "the answer of a good conscience toward God" (1 Pet 3:21). What conscience has a speechless infant? There is no operation of conscience prior to

accountability (p. 88).

Quicke (1981, p. 160) indicates that Baptists have tended to see spiritual learning in terms of the cognitive with baptism marking the point at which the individual can "understand."

Tennant (1979, p. 161) asks what is the appropriate baptismal age? Is an individual's readiness for baptism and church membership to be determined by intellectual, cognitive, emotional, ethical, or age criteria?

The Local Ecumenical Projects at Bowthorpe explains in a leaflet: "There is also a growing number who are convinced Christians (such as Baptists) who prefer a Dedication Service for their babies. They believe baptism should wait until the children are old enough to decide for themselves to follow Christ" (cited in Quicke, 1981).

Payne (1980) states that in Southern Baptist Churches in the United States, where there is a graded system of Christian education for each group, there is a growing tendency for the age of baptism to go down which seems to be a consequence of Christian nurture designed to effect early commitment.

Price (1932, p. 207) mentions the importance of baptism. He says that properly administered it is one of the most beautiful and meaningful religious symbols. It should never be administered carelessly or hurriedly,

but should be permitted to speak its great message of death, burial, and resurrection in our atmosphere of reverent awe conducive to sincere worship.

Baptism and Confirmation in England

Moss (1966, p. 165), reporting for the Parish and People movement of the Church of England (which had gathered an ecumenical team of theologians and church leaders from the Congregational, Baptist, Roman Catholic, and Anglican Churches), shows that the one difficulty which worried many of those replying to his questionnaire was the problem of preparing and presenting young people for confirmation at the age of twelve to fourteen years. He suggested that children should be admitted to Holy Communion but not asked to commit themselves and be confirmed until much later.

There is a gradual fall in the age of confirmation. In 1954 the youngest candidate was fourteen years of age, in 1955 he was thirteen, and in 1957, only twelve. By 1960, the confirmation class contained seventeen twelve-year-old children, and in 1965 there were twenty-four. Some of the more advanced eleven year olds are now pressing in and are prevailed upon to wait until the permitted time. Is there any evidence that these younger candidates prove more unfaithful than the older ones?

According to the figures shown in the work by

Basil Moss (1966, p. 169), it seems that there is a clear advantage, in a Parish, for bringing forward children for confirmation when they reach the end of childhood instead of leaving this step until they reach the unsettled years of adolescence. Some of the fourteen and fifteen-year-old candidates come forward (at the traditional time) under pressure from parents who have little enough connection with the church themselves, except that at some far-off day they had also come forward for confirmation at the age of fourteen at the behest of their own fathers and mothers. The twelve-year-olds, on the other hand, often come forward for confirmation in spite of their parents' protests that they are too young.

Baptism in the Seventh-day Adventist Church

According to the Church's official statement of belief as found on pages five through eight of the 1983 Seventh-day Adventist Yearbook adopted in 1980 at a quinquennial session of the world Church in Dallas:

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His Church. Baptism is a symbol of our union with Christ, the forgiveness of our sins and our reception of the Holy Spirit. It is the immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom 6: 1-6; Col 2:12,13; Acts 16:30-33; 22:16; 2:38; Matt 28:19,20.)

The Seventh-day Adventist Church Manual (General Conference of SDA, 1981) gives the following statement about baptism:

The New Testament establishes baptism as the rite for admission to the church. Christ had made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Baptism is a most solemn renunciation of the world. Those who are baptized have become members of the royal family, children of the heavenly King.

The mode of baptism in the Seventh-day Adventist Church is by immersion, and this is the only practiced method. When a person acknowledges his lost state as a sinner, sincerely repents of his sins, and experiences conversion, he may, when properly instructed, be accepted as a proper candidate for baptism and church membership.

A minister should not present any candidate for baptism and church membership until he can satisfy the church by a public examination that the candidate has been instructed and is ready to take such a step. The minister's work is not completed until he has thoroughly instructed the candidates, and they are familiar with and committed to all beliefs and practices of the church and are prepared to assume the responsibilities of church membership. The church should insist that candidates be instructed individually and in addition, wherever possible, that they be taught in a baptismal class.

Before baptism there should be a thorough inquiry as to the experience of the candidates. When they give evidence that they fully understand their position, they are to be accepted.

Baptismal Vow. In the presence of a properly appointed body, the following questions should be posed and answered in the affirmative by candidates for baptism, and by those being received on profession of faith: Do you accept the New Testament teaching of baptism by immersion, and do you desire to be baptized as a public expression of your faith in Christ and in the forgiveness of your sins? (pp.57-62)

A summary of doctrinal beliefs is especially

prepared for the instruction of candidates for baptism. Every candidate should thoroughly familiarize himself with the teachings contained in the outline.

Prospective members of the Seventh-day Adventist Church before baptism or acceptance on profession of faith should be carefully instructed from the Scriptures in the fundamental beliefs of the church.

H.M.S. Richards (1965) declares that baptism should be administered by single immersion:

We do not believe it to be rightly administered, biblically, by sprinkling, pouring, or even trine immersion. 'Peter replied 'Repent and be baptized, every one of, in the name of Jesus Christ so that your sins may be forgiven' (Acts 2:38).

'Or don't you know that all of us who were baptized into Jesus Christ were baptized into his death? We were therefore buried with him through the glory of the Father, to live in a new life' (Rom. 6:3,4). 'There is one Lord, one faith, one baptism' (Eph. 4:5) (p. 27).

H.M.S. Richards insists also on the freedom of man to choose or reject the offer of salvation. He says that Seventh-day Adventists believe in the word of Jesus, "Whoever believes and is baptized will be saved" (Mark 16:16). Baptism is a Greek word untranslated merely anglicized, whose meaning is "immersion," "dipping." This is the method that John the Baptist used when he baptized the Lord Jesus in the Jordan. If we follow His example we too will be baptized in water, not merely with it (p. 77).

Oosterwal (1980) in an article on baptism expresses the same opinion:

Traditional Seventh-day Adventist teaching on baptism has centered on three aspects: (1) baptism as a personal act of faith, as opposed to the concept of infant baptism; (2) baptism as an outward sign of the believer's renunciation of sin and of his acceptance of God's grace; and (3) the Biblical mode of baptism, immersion, as opposed to pouring or sprinkling. Nothing should distract from the importance of these three foci. (p. 5)

According to Oosterwal, John's baptism (in the New Testament) required faith in the word of the prophet, acceptance of that word, and repentance. Baptism is not a purification of cultic and ritual impurity; it is a deliverance from sin.

The person who is being baptized recognizes his state of utter lostness before God. But he is also lifted out of the water to experience the joy of a new status before God. His sins have been forgiven and he is reconciled to God. The water itself has no sacramental, purifying value; it does no work of its own, ritually or ceremonially. Genuine faith, acceptance of God's Word as it is proclaimed by His prophet, repentance, and confession of sins are the preconditions for the effectiveness of the water ceremony.

After Constantine, says Oosterwal, baptism lost the mark of distinction between those who had accepted Christ and those who had not, resulting in such practices as infant baptism and sprinkling. The same author insists that there is ample biblical evidence that young children, before they have reached the age of accountability, do belong to Jesus Christ but in spite of

their inclusion in the covenant relationship of the believers with God, children must tread the path of personal decision and the obedience of faith. They can be received into Christ's church only if they have undergone baptism on the basis of their own repentance, and a new life with Christ (pp. 5-7).

Dower (1972), in an editorial says that:

(1) A thorough inquiry into the experience of the candidate is to precede baptism. (2) Candidates are to put away erroneous beliefs and ungodly practices in preparation for baptism. (3) Many are "buried alive." This is the reason why there are so many perplexities in the Church. (4) It would be better to baptize six truly converted people and bring them into the Church than sixty who make only a nominal profession and are not thoroughly converted. (p.13)

Questions are frequently asked about the baptism of children, the chief one being "How old should children be before they are baptized?" E G White (1948, 6: 94-95) said that children may have an experience in Christ that is in keeping with their years. When they are old enough to know what baptism signifies, when they are truly surrendered to Christ, when they understand the principles of faith and the significance of church membership, they are old enough to be baptized. This does not establish an arbitrary age. Some are more mature in their Christian experience than others at any given age. The peak age for baptism among children of the church is from eleven to fourteen. This seems to be a safe age spread, and it might serve as a general guideline. There is no doubt that there will be

exceptional cases where some may properly be baptized a bit earlier.

White (1948) indicates that when children are baptized, especially those at an early age, parents must accept responsibility, along with the pastor and teachers, for their spiritual growth. "Let us prepare our children for baptism, yes, but then let us baptize them" (Dower, 1972, p. 13)

According to Blodgett (1978) an ordained minister, nine is not too young an age of baptism. He says: "I baptized one of my daughters, who requested it when she was nine, and we haven't regretted the decision. However, I would certainly hesitate to recommend such an age as advisable in most cases and most circumstances" (p. 20). Parents need to evaluate their own child's sincerity and maturity.

The research mentioned above (p. 2) and conducted by Clifton Maberly from January to October 1975 shows that the peak age for baptism is twelve years (N= 264 from age eight to fourteen) (see figure 1).

Olsen (1925, p. 318) relates that once when Elder James White made a call for baptism, twelve boys and girls ages seven to fifteen years came forward. He took for his text the word, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom" (Luke 12:32).

DISTRIBUTION OF BAPTISMS

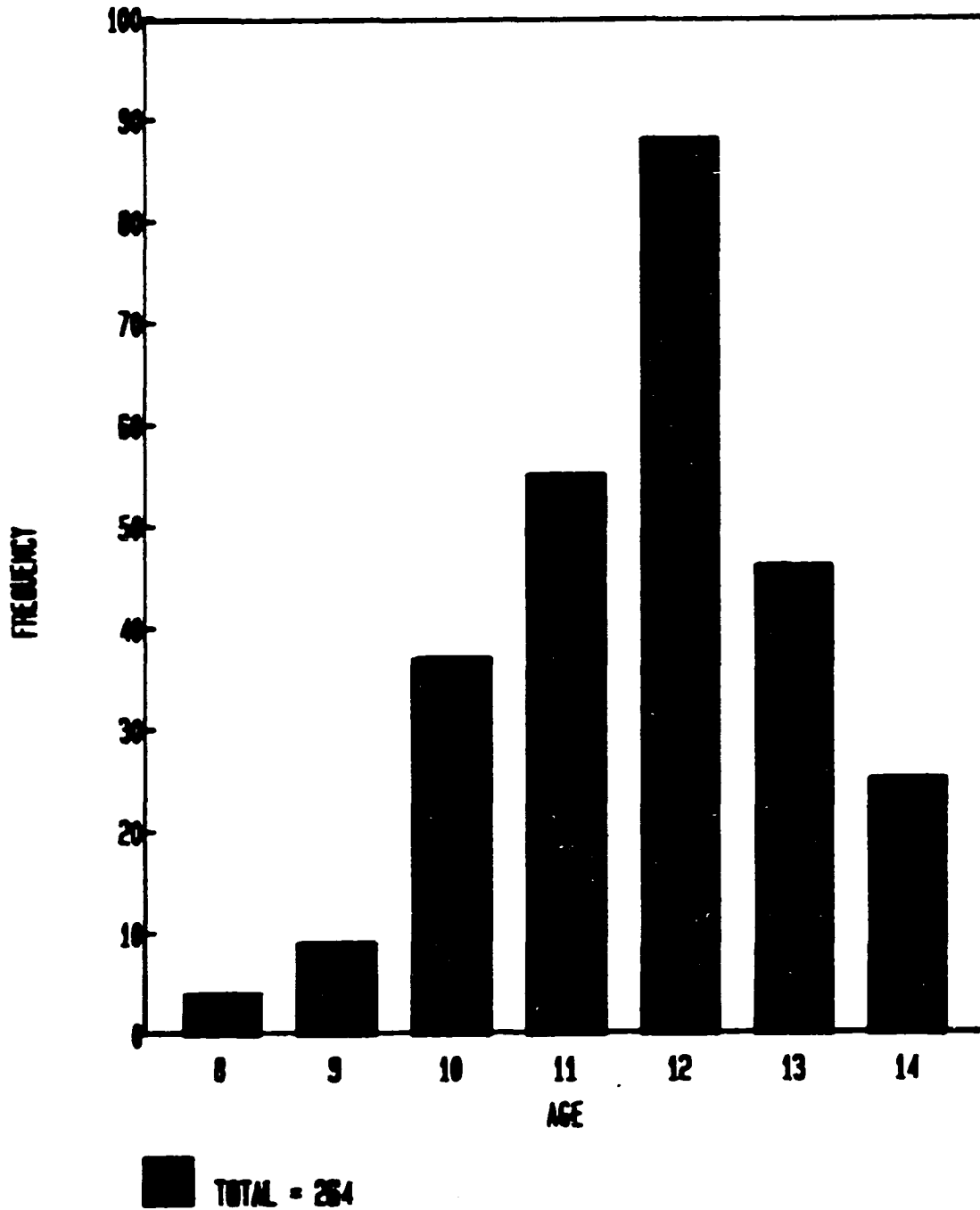


Fig. 1. Frequency distribution by age

The children were cheered and comforted by the discourse and at its close they rose one by one, and by the aid of judicious questions, each of them gave evidence of a clear, intelligent experience. The children were accordingly baptized and were presented to their parents with smiles of joy on their young faces.

Bouit (n.d.) claims that in the findings of the mid-century report on Seventh-day Adventist youth, the highest percentage of children of Adventist parents who become members of the Church made their decision before they had completed their fourteenth year. The peak age of baptism for children of Seventh-day Adventist parents is slightly under twelve years. In a research by the same author, ten ministers were questioned about baptism and the pastors answered that the child should give evidence of conversion. They agreed that the best period for children to be baptized is between twelve and fifteen years of age.

Eric B. Hare (1970, p. 91) affirms that about age twelve "youth" begin to prepare for the independent life they must live as adults. They begin to make their own choices and decisions. They have come to the age of accountability. One cannot say it definitely comes at twelve years of age, or fourteen, or sixteen. Joseph was seventeen when he began his independent life in Egypt; Daniel was eighteen when he was taken to Babylon; and Jeremiah was perhaps only eighteen or

twenty when he was called to be a prophet.

Some Seventh-day Adventist parents have given their opinion about readiness for baptism.

Burk (1973) says: "I believe a girl ten years old and a church school student is capable of understanding a great deal about the plan of salvation and of Christ as her personal Saviour" (p. 13).

Carlson (1973) adds: "It takes a certain maturity and understanding of what sin is and what its consequences have been and are" (p. 13).

Fickett (1973) indicates: "The decision has to be from the heart not from peer pressure" (p. 13).

Johnson (1973) says that with the increase in knowledge and the accelerated maturation rate of our young people today, it is quite possible that ten-year old children may be ready for baptism.

Walkowiak (1973) expresses himself: "No one can say whether someone else is being baptized with deep conviction or merely as a matter of form, initiated by social pressures" (p. 13).

William (1973) says: "I don't think a definite 'NO' should be given at age ten, because by that age a child feels capable of thinking for himself" (p. 13).

Brown (1973) thinks that at sixteen she felt sure she understood baptism. Earlier, when she was baptized her problem was that she didn't truly understand exactly what it was all about (p. 13).

Owen (1973) affirms that if a child makes his own personal decision, "I say 'YES', baptize at ten year of age. I was baptized when I was ten, and in my case, it was a good decision" (p. 13).

Johnson (1980, p. 37) researched preparation of Adventist youth for baptism and concluded that, while children are spoken of as being baptized when they reach the "age of accountability," it would be more accurate to think of it as the "level of maturity." There is not a particular age which can be universally considered as the age at which a child can or should be baptized. Reaching maturity varies with each child and is affected by many factors. Some of these factors include cultural background, education, parental influence, and individual development and maturation.

As far as baptism is concerned, age is not the vital factor. The child's experience with Christ, his maturity, and his understanding of the responsibility that is involved must be the prime considerations. If character formation and sound instruction have taken place in the family from infancy, children may exhibit readiness for baptism at an early age. Baptism is something for which a person should be thoroughly prepared. There should not be any haste with baptism.

Other results of Johnson's survey (40 pastors received a questionnaire and 29 responded) reveal:

1. The target age for baptism is twelve (average:

11 years, 6 months)

2. The best source of interest for baptism is the church school, the Sabbath school, the Pathfinder club, and evangelism.

3. There is a need of follow-up after the decision for baptism is made.

4. Requirements for baptism as listed by pastors are:

- a. Commitment to Christ (76%)
- b. Knowledge of doctrines (72%)
- c. Parental permission and cooperation (32%)
- d. Connected with age (only two pastors).

Only 44 percent of the pastors had any type of screening process to determine the readiness of their candidates for baptism. The completion of the requirements was the screening process.

The pastors recognized readiness for baptism in the following factors--which were part of the Johnson research:

- 1. A good attitude
- 2. Desire to be baptized - internalization of principles taught
- 3. Devotional life - doctrinal understanding
- 4. Parental support (69% of the pastors felt the importance of parent recommendations and 60 percent of them felt that the teachers' recommendations was important)

If parents were opposed to baptism, all pastors except one would honor the parents' decision.

In his conclusion, Johnson found that the age of the child is not a significant factor in judging the level of commitment in respect to baptism. As with James White, most of the pastors in the survey did not consider age as a crucial factor in judging the level of a child's commitment. Throughout the counsels of Ellen White regarding the spiritual nurture of children, one message predominates: The primary responsibility of nurturing the children rests not with the pastor, the church school teacher, or some church layman, but with the parents (White, 1938, p.50; 1899; 1948,5:323; 1948,7:10-11; 1943, p. 109). This is a great responsibility parents must not shirk. It is a responsibility placed on them by God. This responsibility continues through the child's preparation for baptism and beyond. The role of the pastor and the school teacher lies in working in conjunction with and in support of the parents.

Roger Dudley (1978) reports that of the young people baptized between the ages of ten and fourteen, 26.8 percent had withdrawn from the church five years after baptism, and of those baptized between the ages of fifteen and eighteen, 21.8 percent had withdrawn from the church five years after baptism (p. 19). He also emphasizes that parents, teacher, or spiritual leader,

should concentrate on helping youth develop values that will be truly their own because they have thought through the principles, freely chosen the values, and now prize their choices (p. 145).

Des Cummings (1983) researched the factors that predict baptism and reported them in descending order of importance: first, evangelism, the pastor tenure, ingathering and finally religious education outreach (schools and Sabbath schools). These findings are not in complete agreement with those of Johnson (see p. 29).

Habenicht and Bell (1983) ask the question: When is a child ready to accept Jesus? Some children are advanced beyond their years and are ready to accept Jesus as their personal Saviour at a very young age. She indicates that both the head and heart must respond to the Saviour's invitation. She also emphasizes the importance of making the decision, avoid pressuring children for a decision "just to please the adult," or because of peer pressure. It is never right to postpone the opportunity for making a decision. "When a child is continually told he should delay baptism, he may lose interest and feel the church does not need or want him" (p. 156).

Habenicht and Bell give a list of what the Sabbath school teacher should do in order to prepare a child for baptism: provide an example, develop a personal relationship with the child, avoid peer

pressure, instruct children in the importance of baptism, discuss baptism, cooperate with the pastor and the parents. Earlier baptism will many times serve as an anchor for the child going through the doubts of adolescence. When should children be baptized? When they can recognize Christ as their Saviour and accept His sacrifice for them; when they have some basic understanding of what it means to unite with the church. Conversion of the child reared in a Christian atmosphere is usually a gradual process, culminating in his acceptance of Christ and membership in the Church. Growth continues throughout his life (Ibid. pp. 157-158).

Youth and Religion

The Elkind and Elkind study (1962) of personal experiences with God found that most of the ninth-grade student subjects could describe immediate personal experiences with God in detail. The largest category of recurrent experiences occurred in church settings (45%), followed by solitary experiences (17%), and fear and anxiety experiences (5%). The Elkind's noted the high percentage of church experiences and a low percentage of prayer experiences. They also mentioned that the students with higher intelligence test scores were significantly more likely than others to describe solitary experiences (38%) instead of church experiences

(35%) in this essay task.

Kuhlen and Arnold (1944) studied the responses to religious questions of over 500 easily available adolescents aged twelve, fifteen and eighteen. The results suggested that there was considerable doubt among adolescents about religious beliefs and that these doubts often increase with age.

Sampling has been difficult in all studies of children and religion. A review by Kuhlen and Arnold (1944) of previous research (Boyd, 1926-1927; Brandenberg, 1915; Coan & Rust, reported in Jersild, 1947, pp. 361-367; Davis, 1932; Fahey, 1942; Fisher, 1934; Isaacs, 1930; Nice, 1920; Piaget, 1926; Rugg, Krueger, & Sondergaard, 1929; Shirley, 1938; Smith, 1933; Snyder, 1914) revealed no studies of children's questions which included a technically defensible sampling of any population of children.

Lawrence (1965) reported a study of the questions of children in Presbyterian homes and churches throughout New Zealand. He reported on 225 "religious questions" collected by parents and teachers from children age seven to twelve years. Almost all the questions reported were on theological doctrines. He interpreted the questions as a general demonstration of Piaget's "Concrete Operational" level of thought. Lawrence noted an almost total lack of questions on ethics.

A somewhat related area of research is illustrated by the studies made by Baker and Koppe (1959) and Wright and Koppe (1964). Their resulting theory of children's "potential" beliefs about God include:

Ages 2-3 God described anthropomorphically

Ages 4-5 God strongly associated with nature

Ages 6-7 God the planner, Father of all

Ages 8-9 God All-powerful, Creator, Spirit

Ages 11-12 A personal relationship between

children and God. Doubts expressed

Ages 13-14 God Invisible and Everywhere, Creator,

all Powerful, Forgiving, Love

Bailey (1959) made a study of biblical understanding among grades nine through twelve Californian teen-agers. Five hundred and twenty nine teenagers were interviewed. She found correlations of .2 and .4 between her tests on the one hand and IQ or grade-point average on the other. This seems to indicate that there is a low correlation between biblical understanding and IQ or grade-point average. She also showed that regular church attendance is "somewhat positively correlated" with comprehension and application of the biblical passages.

There have been several studies designed to explore relationships between Bible knowledge and knowledge of moral values in the past half century.

Hightower (1930), using behavioral lists of honesty devised in the Hartschorne and May (1928) studies of character, found no significant correlations between honesty and Bible knowledge in school children.

Strommen (1971, p. 708) asked the questions: How does a religious commitment condition or influence the behavior and attitudes of youth? What is religious commitment and how is it to be measured? As Bealer and Willets (1967) point out, most assessments of religious behavior use church attendance or behavior as the measure of religiosity, and they observe that these are "probably among the least satisfactory indications."

The conclusions to these questions reveal that (1) American adolescents have a level of concern about the religious dimensions of life "clearly above that which one might garner from the popular notions" about teen-ager interests; (2) today's adolescents are conservative in their religious beliefs and similar to their parents; "The adolescent tends strongly to accept rather than reject parental values;" (3) there is a diversity of religious commitment. "There are some youth who have deep religious commitment and act upon it and some few who show almost no religiosity."

Strommen (1963) in his research shows that medium-sized churches (500-999) have greater influence on their young people than smaller or larger congregations (p. 441). He points out also that

"religious activity and cognitive beliefs are quite unrelated to involvement in questionable or immoral practices" (p. 709).

Piaget's Theory

Introduction

According to Flavell (1977), Piaget's contributions to the knowledge of cognitive development have been nothing short of stupendous, both qualitatively and quantitatively. However, his ideas about cognitive growth are often very complex and difficult to grasp. Piaget views human cognition as a specific form of biological adaptation of a complex organism to a complex environment.

Piaget was born in a Christian family. His mother was a devout Protestant, and she insisted that her son take "religious instruction," a six-week course on the fundamentals of Christian doctrines. His father, on the other hand, did not attend church, because for him faith and an honest historical criticism were incompatible. Piaget followed his "religious instruction" with lively interest but at the same time, in the spirit of free thinking. He could not reconcile a number of dogmas with biology nor the "five" proofs of the existence of God (Evans, 1973).

Lugo (1979, p. 356) emphasizes that Piaget's theory of cognitive development is not only the most

comprehensive but that he has also created a powerful "new look" at intelligence. The "new look" denies the old view that intelligence is fixed at birth and unfolds automatically. Rather Piaget provides one with the exciting recognition of the crucial role of experience in molding and creating intelligence from its original biological roots.

Pulaski (1971, p. ix) thinks that Piaget is one of the most influential of living thinkers. His ideas about the development of cognition in children affect research, curriculum planning, preschool programs, and many areas of psychology and education today. Just as Freud opened the eyes of psychologists to children's emotional growth, so Piaget is casting new light on educator's understanding of children's intellectual growth. Piaget's interest was in how children learn to know; how they order their thinking; how a baby comes to recognize its mother, for example, and how it knows who are strangers; when and by what steps a child learns to add and manipulate numbers? How does the child develop language? What is the relation between maturation and learning? These are questions Piaget has tried to answer, the results of which have had a growing impact on psychology.

Piaget's Stages

The age range designated for each of Piaget's six stages in cognitive development is meant to be only approximate. Individual infants might therefore pass through any of the stages more rapidly or more slowly than these crude age norms would suggest. The sequence of stages, however, is believed to be absolutely constant or invariant for children the world over. Piaget claims that no earlier stage is ever skipped on the way to a later one, and no stages are ever navigated in a developmental order other than the one given. The accomplishments of each stage are said to cumulate; that is, skills achieved in earlier stages are not lost with the advent of later stages.

When Piaget indicates that a behavior occurs at a particular age level he usually means that about three-fourths of the children at that age exhibit that behavior.

The developmental sequence described was based solely upon Piaget's very detailed, day-by-day observations of his own three children (Jacqueline, Lucienne, and Laurent). (It was a privilege to study at the University of Geneva with Laurent as he listened to his father lecture. Laurent was at the time about nineteen years old.)

Flavell (1977, p. 25) declares that numbers of investigators using sizeable samples of infants have

repeatedly observed the same basic behavior patterns which Piaget reported, and observed them to occur in the same general sequence that he described. A sample of three subjects apparently is not too small when someone of Piaget's genius is looking.

The First Stage: Sensori-
motor: 0-2 Years.

The three major competencies developed during the birth to two-year-old stage are:

1. The ability to combine simple schemas into more complex ones. For example, the baby learns to pursue objects visually: it learns to handle objects.
2. The baby perceives that the world exists as if objects that disappear from the visual field cease to exist. (object permanence). Later he continues to search for objects or people who are no longer visible to him.
3. By the end of this stage, the child is able to relate schemas sequentially, experimentally, and purposively as a means to achieving desired goals on a limited level.

Piaget identified the sequences, systematically labeled each one with a number, the name of the child, and his or her age at the time the observation was made e.g., [0:3(20)] means "three months and twenty days old" (see The Origins of Intelligence in Children (1966, p. 105).

Piaget divides the Sensori-motor stage into six substages, namely:

1. Stage 1, birth to 1 month:
Exercising the reflexes
2. Stage 2, 1 to 4 months:
The primary circular reactions
3. Stage 3, 4 to 8 months:
The secondary circular reactions
4. Stage 4, 8 to 12 months:
Coordination of secondary schemes
5. Stage 5, 12 to 18 months:
The tertiary circular reactions
6. Stage 6, 18 to 24 months:
Invention of new means
through mental combinations

The second stage: Preoperational: 2 to 7 Years

This stage is divided into two phases:

- (1) the preconceptual phase: from 2 to 4 years;
- (2) the intuitive phase: from 4 to 7 years.

Phase 1, 2 to 4 years:
The preconceptual

At the preconceptual phase the child may recognize a triangle, a square, and a trapezoid, but to put them all together under the concept "geometric forms" is beyond the capacity of preconceptual thought. Ginsburg and Oppen (1969) mention that in the period from 2 to 4 years, the child achieves the capacity to form mental symbols which stand for or represent absent things or events and these mental symbols are "signifiers."

According to Piaget and Inhelder (1969), the representational intelligence, through its possession of the symbolic function, differs in profound ways from sensori-motor intelligence. The paramount requirement for representation is what he calls the ability to differentiate "signifiers" from "significates." The young infant cannot himself evoke, internally, a "signifier" (a word, or image) which symbolizes a perceptually absent event (the significate) from which the "signifier" is clearly differentiated.

"Symbolic function" allows the child to apply past experience to present events. Imitations become less overt and are increasingly internalized.

Phase 2, 4 to 7 years:
The intuitive phase

According to Pulaski (1971), the second phase of preoperational thought which Piaget calls the intuitive phase is also perceptual because the child is feeling his way toward logical thinking while being constantly deceived by the perceptual appearance of things. There is not yet the notion of conservation or the ability to realize that certain attributes of an object are constant, even if it changes in appearance. The child's thought is still very egocentric.

The child first acquires the concept of conservation of substance at 7-8 years. He discovers the conservation of weight at 9-10 years and the conservation of volume at 11-12 years (measurement of

displaced water when the object is immersed).

Another characteristic of the preoperational child is his egocentrism. The world is as the child sees it. He is unable to put himself in another's position. A four-year old subject is asked: "Do you have a brother?" He says, "Yes." "What is his name?" "Jim." "Does Jim have a brother?" "No." This is again "irreversibility."

Another characteristic of egocentric thought is known as "animism." The child believes that the world of nature is alive, conscious, and endowed with purpose, like himself. The sun and the moon follow the child. Children's definitions make this clear; for example Fran (9) says: "The sun sometimes watches us;" while Ga (8,5) points out, "The moon looks at us and watches over us, when I walk, it walks; when I stand still it stands still. It copies like a parrot."

"Artificialism," the tendency to believe that human beings created natural phenomena, is also a specific of that age. Piaget's little daughter, seeing the clouds of smoke rising from her father's pipe, assumed that Papa was responsible for the clouds in the sky.

"Realism" is also a form of egocentrism of the child at this stage. The child thinks that names are as real as the things they mention. Words, pictures, dreams are real. "Does the dream come by itself?"

"No." "What makes it?" "The night." "Where is the dream?" "It's made in the room" (Piaget, 1969, p. 94).

This stage is also characterized by "phenomenalism" or belief that there is a causal relationship between two things or events because they occur together. When the child is naughty and there is a thunderbolt, he would say, "there is thunder because I was not nice."

The Third Stage: Concrete Operations: 7-11 years

Piaget (1969) uses the term "Operations" for activities of the mind, as opposed to the bodily activities of the sensori-motor period. Thus the operational child is freed from the pull of immediate perception. The operations involved are called "concrete" because they relate directly to objects and not yet to hypotheses verbally stated, as in the case with the propositional operations that are presented in the Formal Operations stage. Piaget (1960) emphasizes that the Concrete Operational structures (schemas) are analogous to particular operations that have been identified in mathematical and logical disciplines. Furth (1969) explains that Concrete Operations is a characteristic of the first stage of operational intelligence. A "Concrete Operation" implies underlying general systems or "groupings" such as classification, seriation, number. Its applicability is limited to

objects considered as real (concrete). These new mental abilities, according to Elkind (1978), which constitute a set of internalized actions, permit children to do in their heads what before they had to do with their hands. For example, if a preoperational child is shown two uncut pencils of the same length placed side by side on a table and is asked if they are the same length, he or she agrees that this is the case (see fig.2). If one of the pencils is then pushed ahead of the other, however, the child now says that one is longer than the other (see fig.3).

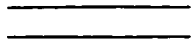


Fig. 2



Fig. 3

According to Lugo (1979), during the stage of "Concrete Operations", the child becomes able to handle complex logical systems. These can be grouped as follows:

1. The process of combination or composition, in which, if one multiplies to get all possible combinations of dogs and cats, he would come out with white dogs and white cats and black dogs and black cats.

2. The process of associativity, referring to the idea that the sum is independent of the order in which things are added; ($A+A' = B$, and $A'+A = B$).

3. The process of reversibility, meaning that each element in the group has an inverse, which, when combined with the original, reverses the operation to

its starting point. For instance, the inverse of -2 is 2 , or when both numbers are added together, the result is zero.

4. The process of identity, requiring that one of the elements of a group be such that combining it with any other element leaves that element unchanged. Adding 0 to any number leaves it unchanged; multiplying any number by 1 leaves it unchanged.

The limitation of the child in this stage is the need for concrete representations to which to tie his thinking. The 7-to-11-year old child still has problems with highly abstract thought. Elkind (1978) thinks that concrete operations are unconscious; the child does not know that he or she is employing them. His thought is still limited to concrete experiences; he is not yet capable of dealing completely with abstract thought.

The Fourth Stage: Formal Operations: 11-15 years

Inhelder and Piaget (1958) cited by Gage (1979, p. 150) present considerable evidence indicating that Formal (abstract) Operations appear slightly before the onset of adolescence. Thinking refers to all possible relationships between variables rather than to relationships constrained by reference to particular instances. This is the last stage. Whether cognitive developmental theory requires a fifth stage, it is apparent, according to Piaget (1972), that more research

needs to be done on the transition from adolescence to adulthood.

Gage (1979) affirms that the "Formal Operational" stage covers the ages from 11 to 14-15. In this stage the student becomes capable of logical thinking with abstractions; that is, with the "possible" as well as the "here and now." Scientific thinking of the hypothetico-deductive type is now possible. The child can draw conclusions, offer interpretations, and develop hypotheses. He can work out all the logical possibilities, conduct a combinational analysis of possibilities, think proportionally, and generalize from proportions based on one kind of content (say clay or beads) to many other kinds of content (such as water, wood pieces, markers, physical objects in general, all liquids, and all numerically denotable quantities). For example in one experiment of Inhelder and Piaget (1958, p.150) children were given five flasks that were perceptually similar, containing odorless, colorless liquids. The subjects were asked to reproduce yellow color using flasks 1,2,3,4,5 in any way they wished. Formal youths proceeded by systematically combining the fluids in combinations of two and three, and so on until the yellow color was produced.

Children at this age were thinking scientifically with "if--then" statements in mind. Only through experience and maturation does this kind of

reasoning occur. In another experiment Inhelder and Piaget (1958) cited by Lugo (1979, p. 627) inquired about which variable or variables determined the speed of oscillation of a pendulum. If one were to investigate the roles of length and weight by making all possible combinations (short-light, short-heavy, long-light, and long-heavy), the correct answer would be that only length has any effect on oscillation. Children at the concrete operations stage were unable to provide this answer.

Piaget (1973) declares that, within the Formal Operational level, it is entirely possible that some people, for instance those in manual professions and specialized laborers of various sorts, may reach the Formal Operational level in their particular professional domain, but not right across the board. There can be fixations at certain stages; there can be delays and accelerations.

According to Ginsburg and Oppen (1969) the adolescent's system of mental operations has reached a high degree of equilibrium. This means, among other things, that the adolescent's thought is flexible and effective. He can deal efficiently with the complex problems of reasoning. Another major theme is that the adolescent can imagine the many possibilities inherent in a situation. The adolescent is presented with some apparatus or materials (a pendulum, a balance) and is

required to explain how it works. He is allowed to manipulate the apparatus and to do experiments; in short, to behave as a scientist. Piaget's major question is how the adolescent's thought differs from that of the younger child. In the stage of "Formal Operations", the adolescent, before acting on a problem which confronts him, analyses it and attempts to develop hypotheses concerning what "might" occur. These hypotheses are numerous and complex because the adolescent takes into account all possible combinations of eventualities in an exhaustive way.

Piaget and Moral Development

Piaget began his study of moral behavior and judgment with a detailed consideration of the children's game of marbles. Ginsburg and Oppen (1969) describe how children conceive of the game and follow its rules. According to Piaget the essential aspect of morality is the tendency to accept and follow a system of rules which usually regulate interpersonal behavior. Unlike rules dealing with lying and stealing, marbles is the child's game, not the adult's. To study children's behavior in the game of marbles, Piaget first acquired a thorough knowledge of the rules of the game. Thus he asked about 20 boys, ranging from four to twelve or thirteen years of age, to explain the rules of the game. Piaget tried to appear as ignorant as possible about the

rules so that the child would feel that he had to explain them.

Piaget worked out his approach on moral development in three areas, similar in concept to his "stages" in child cognitive development. In his classic work The Moral Judgment of the Child (1960) Piaget identifies three "stages" in the development of moral judgment:

1. The rules of the game
2. Moral realism or adult constraint
3. The idea of justice, and the development from "retributive justice" to "distributive justice," defined by "equality" and "equity" (Graham, 1972).

The first area:
The rules of the game

In the area of "rules of the game" and in the application of the rules, up to three years of age, the child develops habits or "individual rules." Between three and seven years of age, in the "egocentric" stage, the child even when playing with others plays "on his own." The child receives from outside the example of codified rules but he imitates others with a purely individual use of the examples received.

Example 1.

Desarz (6 years old): Do you play often? Yes, rather! With whom? All by myself. Do you like playing alone best? You don't need two. You can play only one.

Between seven and ten years of age is the stage of "incipient cooperation." Each player tries to win and all begin to concern themselves with the question of mutual control and of unification of the rules.

Example 2.

Ross (11;1)
If a stone gets in our way, you say "coup passe" and have another shot. If it slips you say "lache" "gone." If you don't say that, you can't have another turn. It's the rules!

In the third stage after eleven years there is a codification of rules. The dominating interest seems to be in the rules themselves.

Example 3.

Vua (13 y.): If you knock out three at one shot and there's only one left (one marble in the square) the other chap (the opponent) has the right to play from half-way because the first boy has made more than his "pose." Also the boy who has been beaten is allowed to begin.

With respect to consciousness of rules: there are three stages. First purely motor rules are received unconsciously as interesting examples (up to five years of age).

In the second stage the coercive rules are regarded as sacred and untouchable, emanating from adults and lasting forever. Every suggested alteration strikes the child as a transgression. This is up to ten years of age.

Example 5.

Ben (10y.): Well, let's say that you are not caught when you are in the square. Good. Would

that come off with the others? Oh! yes, they'd like to do that. Then people could play that way? Oh, no, because it would be cheating. Why would it be cheating? Because I invented it: it's not a rule! It's a wrong rule because it's outside of the rules. A fair rule is one that is in the game.

Finally the rational rule--due to mutual consent (after the age of ten) in which autonomy follows heteronomy--the rule of a game appears to the child no longer as an external law, sacred insofar as it has been laid down by adults, but as the outcome of a free decision. Rules are neither God-given nor eternal and rules may always be changed, provided only that others agree to abide by them. Up to the present, rules have been imposed upon the younger children by the older ones, assimilated into the commands given by adults as it were with the spirit of the elders or the gods. External constraint does not destroy egocentrism. From the moment it replaces the rules of constraint the rule of cooperation becomes an effective moral law (Piaget, 1960, pp.52,80,193).

Example 6.

Ross (11;1): uuuu as not to be always quarelling, you must have rules and then play properly. The spirit of reciprocity: "The chaps might say it wasn't very fair because it's luck. To be a good rule, it has to be skill."

The second area:
Moral realism and adult constraint

For Piaget (1960) moral realism is the tendency of the child to regard duty and the value attached to it as self-subsistent and independent of the mind, as

imposing itself regardless of the circumstances in which the individual may find himself.

There are three aspects of moral realism:

1. What is good is what is in obedience to adult rules or adults' instructions

2. The letter rather than the spirit of the law should be observed

3. The child at first evaluates acts not in accordance with the motives that have prompted them but in terms of their exact conformity with established rules (objective responsibility).

In order to understand Piaget, it is important to realize that for him moral realism is closely related to moral constraint, and moral constraint to intellectual constraint. Piaget felt that the same basic principles applied to both intellectual and moral development, although the various stages of each did not coincide. Piaget used stories concerning transgressions asking children to say in which of two stories the transgression was worse; this method was supplemented by questions. The stories which Piaget used concerned "objective responsibility" and dealt with clumsiness, stealing, and lying (See Appendix A). In the case of clumsiness, the stories to be compared are about children who do a relatively large amount of damage by accident or with the best intentions, and children who do a relatively small amount of damage on purpose or

while doing things they know they should not be doing.

In the case of stealing, the comparisons are between stealing motivated by greed and stealing motivated by good intentions. For these stories, Piaget reports that evaluation by consequence and evaluation by motive exist side by side up to the age of two. No clear case of judgment by objective responsibility occurred after the age of ten. The material was not suitable for children under the age of six, and so the age range is from six to ten. Some of even the youngest children, Piaget found, did in fact judge in terms of intentions. He thinks that the "objective responsibility" attitude is occasioned by adult constraint, in the sense that at least some adults apply their sanctions in such a way as to indicate or suggest objective responsibility: e.g., a mother who has fifteen cups broken is likely to be angrier than one who has only one broken. Piaget (1970) is careful to point out here, however, that those parents who try to give their children a moral education based on intentions, achieve very early results--as is shown by current observation and the few examples of subjective responsibility noted at six or seven years. Also, most parents draw a distinction which the children precisely neglect to make: they scold, that is, according to the extent of the material damage caused by the clumsy act, but they do not regard the act itself as a moral fault.

In the matter of lying, Piaget asked the children to evaluate the act of lying in several pairs of stories; in each pair, one story contains a "smaller" lie told deliberately to deceive and a "larger" lie told without any evil intentions. For the younger children, there was a strong tendency for the bigger lie to be judged worse. Piaget also refers to younger children who look upon lying as naughty because it is punished. If it were not punished, no guilt would be attached to it (See Appendix A).

The following conclusions on moral realism are based on Piaget (1970):

Parents scold according to the extent of the material damages.

Lying is not bad "if it is not punished."

The material on judgment is not suitable for children under the age of six.

The rules imposed by the adult, whether verbally or materially, constitute categorical obligations for the child before his mind has properly assimilated them and no matter whether he puts them into practice or not.

Younger children are inclined to ignore the intentions and to think only of the actual result of the action.

Older children who have grasped the anti-social character of lying no longer say that one mustn't lie "because we get punished," but to do so is contrary to

reciprocity and to mutual respect (Piaget, 1960).

The third area:
The idea of justice

Piaget starts with a consideration of punishment. There are two ways to regard punishment: it can be retributive (the proper expiatory consequences of wrong doing) where the wrongdoer should suffer, expiated by means of a punishment which is painful in proportion to the seriousness of the offense: or it can be regarded essentially as a matter of the transgressor putting right a wrong done. Piaget again used the technique of story-telling (See Appendix A).

Piaget found a marked shift from expiation to reciprocity with increasing age (punishment by reciprocity if a punishment is logically related to the offense). Graham (1972) noticed that children choosing expiatory punishments tended to think that the fairest punishment would be the most severe. The next question Piaget considered is the question of collective or communicable responsibility. The children were asked whether or not it was fair for the whole group to be punished. Piaget (1970) concluded that, where group punishment is regarded as fair, it is not because the group as a whole is responsible for the faults of one of its members but simply because the guilty one is unknown and therefore there must be a punishment at all costs. Piaget then turns to what he calls immanent justice, the

belief in automatic punishment which emanates from things themselves (knives cut children who have been forbidden to use them or old bridges give way under children who cross them to steal apples). From the age of about eight this early belief in immanent justice tends to disappear slowly, though occasionally one finds traces of it among uneducated people or those religious individuals who say "God is punishing you." Piaget also compares retributive justice with distributive justice. Retributive justice means that each one should be rewarded strictly according to how "good" or "naughty" he may have been. He found that for the older children distributive justice outweighs retributive.

Graham (1972) mentions that Piaget distinguishes three broad stages in the development of the idea of justice:

1. Up to the age of seven or eight, what is just is what is enjoined by adult authority.
2. Between eight and eleven, equality becomes the governing principle of justice.
3. After about eleven, equalitarianism is replaced by equity, taking account of individual circumstances, e.g., respect due to age or previous service rendered.

To summarize the idea of justice: for younger children justice is identified with formulated rules. Such is the opinion even of a great many adults, namely,

those who have not succeeded in setting autonomy of conscience above social prejudice and the written law.

Fowler (1977) says that Piaget's pioneering work in moral judgment has initiated the cognitive and stage approaches to moral judgment. Piaget's main emphasis is on moral judgment rather than moral behavior and his thesis is that as a child matures, the basis of his moral judgment changes. Elkind (1974) mentions that the first moral precept of the child is obedience and the first criterion of what is good is, for a long time, the will of the parents. The morals of the young child remain essentially heteronomous, i.e., subject to external will, which is that of the respected persons or parents. Thus only lies to adults are blameworthy since it is adults who prohibit lies. Piaget (1970) says that as the child grows up, the subjection of his conscience to the mind of the adult seems to him less legitimate. Further, except in cases of arrested moral development caused either by decisive inner submission (those adults who remain children all their lives) or by sustained revolt, unilateral respect tends of itself to grow into mutual respect and to the state of cooperation which constitutes the normal equilibrium.

Flavell (1968) emphasizes that Piaget is exceedingly cautious and guarded about how the term "stage" should be construed in this area (moral development). He indicates again and again that

individual differences in moral judgment are enormous at every age level studied.

This allows one to conclude, insofar as one can talk of stages in the moral life, that three general periods exist in the development of the sense of justice in the child:

1. One period lasts to the age of seven or eight years during which justice is subordinate to adult authority. This period is characterized by the non-differentiation of the notions of just and unjust from those of duty and disobedience. Whatever conforms to the dictates of the adult authority is just. An unjust treatment is the one in which the adult does not carry out the rules he has himself laid down for children. If the adult sticks to his own rules, everything he prescribes is just. For example if lying were not punished, one would be allowed to tell lies. During this period unilateral respect is stronger than mutual respect; what is just is confused with what is imposed by law, and law is completely heteronomous and imposed by adults.

2. A second period lasts from approximately eight to eleven years of age characterized by progressive equalitarianism. This period may be defined by the progressive development of autonomy and the priority of equality over authority. Belief in immanent justice is perceptibly on the decrease and moral action

is sought for its own sake, independent of reward or punishment. In conflicts between punishment and equality, equality outweighs every other consideration. There is, as has already been indicated, the major underlying developmental progression from a "heteronomous" to an "autonomous" orientation.

3. Finally the third period sets in toward eleven to twelve years of age, and from this time purely equalitarian justice is tempered by considerations of equity. Toward eleven to twelve years one sees a new attitude emerge, which may be said to be characterized by the feeling of equity: the child no longer thinks of the equal rights of individuals except in relation to the particular situation of each.

Thus, adult authority, a necessary moment in the moral evolution of the child, is not in itself sufficient to create a sense of justice. This can develop only through cooperation between children to begin with, and then between child and adult as the child approaches adolescence and comes, secretly at least, to consider himself as the adult's equal.

The motto "Do as you would be done by" thus comes to replace the conception of crude equality. The child sets forgiveness above revenge, not out of weakness but because "there is no end" to revenge.

A research presented by Edward Ho (1978) indicates that Seventh-day Adventist subjects of the

five-to-nine age group (corresponding approximately to the youngest group of this study) show greater moral maturity compared to their public counterparts. That is, SDA children attain the concrete operations stage earlier than others. This was true in both North American and Hong-Kong subjects (p. 3).

It is obvious that, since in our modern societies the common morality which regulates the relations of adults to each other is that of cooperation, the development of child morality is accelerated by the examples that surround it.

Conclusions on Piaget's Developmental Theory

Although Jean Piaget could legitimately lay claim to being a psychologist, logician, biologist, and philosopher, he is perhaps best understood as a genetic epistemologist, according to Elkind (1961). Like Freud, Piaget has created a new discipline which, while closely aligned with psychology, nonetheless goes beyond it in its implications for and interactions with other scientific disciplines.

Inhelder (1969) affirms that in the 1960s Piaget seemed to be "the" child psychologist in the eyes of the American public. His name crops up in countless publications and his ideas are discussed in many different circles --psychological, educational, philosophical, psychiatric.

Though Piaget does not specifically mention conversion, his theory of the moral development of the child is compatible with the existence of God. In the light of the theories of Piaget, the role of moral education is to help the child, adolescent, or adult to think about the reasoning he uses to resolve genuine moral conflicts, to see inadequacies in his reasoning, and to lead him to move to more adequate structures.

CHAPTER III

RESEARCH DESIGN

Introduction

This chapter describes the research design employed to measure readiness for baptism among people in the Lake Union Conference of Seventh-day Adventists. Information is given concerning the population and sample, instrumentation, procedures, hypotheses, and data analysis.

Summary

Chapter III presents nine hypotheses stated in the null form. These posit that there will be no significant relationship between age at baptism and different degrees of understanding, of satisfaction, intervals of time since baptism, different factors or persons influencing baptism, years spent in parochial and public schools, and people who have apostatized.

Population and Sample

The research design called for the subjects to represent the membership of the Lake Union Conference of Seventh-day Adventists. The Lake Union Conference with

headquarters at Berrien Springs, Michigan, comprises a four state area bordering on Lake Michigan and includes the States of Indiana, Illinois, Michigan and Wisconsin. The selection of subjects was delimited to members of the SDA Church raised in Adventist families (at least one Adventist parent at the time of baptism) and baptized between June 1972 and June 1982; augmented by those who had been brought up in Adventist families but who had apostatized.

Through the office of the Assistant-Director for Education of the Lake Union Conference of SDA permission was granted from the officers of the same Union for the research to be undertaken in the schools and churches of the Union. The same officer sent letters to the academies and day-school principals advising them of the approval for the research on the part of the officers.

The administrators of the following schools gave their consent for the research to be conducted in their schools: Illinois: Broadview Academy (N=61)

Indiana: Cicero elementary school (N=19), Indiana Academy (N=48), Indianapolis Junior Academy (N=51)

Michigan: Andrews Academy (N=232), Berrien Springs Village school (N=36), Ruth Murdoch elementary school (N=68)

Wisconsin: Wisconsin Academy (N=67)

A total of 582 students in those schools participated in the research.

The executive secretary of the Lake Union Conference of SDA wrote to the Conference Presidents who in turn gave their authorization for the researcher to approach the church pastors in the Conferences of the Union. However the church clerks were unable to provide information for selecting subjects for the study as they had no details as to family background. Therefore the sample of subjects meeting the criteria of being at present a baptized member of the SDA Church and having at least one parent who was a SDA member was restricted to students in the above named schools. This must be accepted as a limitation on the study as it was not possible to approach members of the potential sample who were not attending SDA schools.

Hypothesis 9 called for a comparison of the perception of those who are currently members with the perception of those who had apostatized. Only a few of the church clerks were able to provide names of people who had apostatized, and only fifty persons in all. Of these, only eight returned the questionnaires. Therefore it was not possible to test the ninth hypothesis.

The subjects were divided into three groups according to time of baptism: (1) those who had been baptized for one year or less (baptized between June 1981 and June 1982); (2) those who had been baptized members for one to five years (baptized between June 1977 and June 1981); and (3) those who had been baptized members for five

to ten years (baptized between June 1972 and June 1977). The three age groups at the time of baptism have been described under "Definition of Terms." These are 6 years to 10 years and 364 days; 11 years to 13 years and 364 days; 14 years and over.

Instrumentation

A questionnaire was used as the instrument for this study. It was completed by people from the selected schools.

The questionnaire was divided into seven sections, dealing with: (1) demographic data; (2) the type of schools attended by the subjects; (3) twelve factors or persons who may have influenced the decision for baptism; (4) how the subjects felt about the time they were baptized; (5) the attitude of the parents at time of baptism ; (6) the relative importance of the reasons why people decided to be baptized; and (7) the subjects' understanding of the Bible doctrines at the time of their baptism.

The instrument was built with the help of several experts. Doctors Desmond Cummings, Jr., Director of the Institute of Church Ministry, and Roger Dudley, Associate Director of the Institute of Church Ministry, provided samples of religious surveys and questionnaires. The questionnaire was then presented to selected faculty members at Andrews University, persons with expertise in Educational Psychology and Measurement and Computer Data

Analysis. Each suggested some modifications in the content and format of the instrument.

The questionnaire was read by twenty-five adolescents to ascertain their understanding of the questions. Their positive answers concerning the clarity of the questions enabled the researcher to present the questionnaire to the Superintendents of the Education Department in the Lake Union Conference. Two schools were chosen for the pilot study to test the instrument and to enable the researcher to note the reactions of students. The results were positive, no hesitation was evidenced in the understanding of the questions.

Procedure

It took only a few minutes to complete the questionnaire. No time limit was imposed for the young people to answer. The questions were clear enough for the subjects to respond without need of help; the questionnaire could be completed by each individual in a classroom.

The questionnaires were presented in most schools by the Bible teacher or by the principal of the school. In several schools the researcher observed the SDA baptized students completing the questionnaire. The Eau Claire Seventh-day Adventist School and the Edith B. Garrett Seventh-day Adventist School were chosen as pilot schools. There the researcher asked the children one by one if they had experienced any difficulty understanding and answering

the questions. Unanimously, all answered "No."

Hypotheses and Analysis of Data

The hypotheses are here stated in the null form, and each is followed by a statement as to the statistical test used.

- Hypothesis 1 . There will be no significant relationship between age at baptism and
- a. the degree of understanding of Bible doctrines at the time of baptism.
 - b. the degree of satisfaction with the age at baptism.

Hypothesis 1 was tested by Chi Square with

- a. age at baptism (3 categories) as one dimension and degree of understanding (categorized) as the other dimension.
- b. age at baptism as one dimension and satisfaction as to age of baptism as the other dimension.

- Hypothesis 2 . There will be no significant relationship between the different intervals of time after baptism and
- a. the degree of understanding of Bible doctrines at the time of baptism.
 - b. the degree of satisfaction with the age at baptism.

This was tested for each age group separately

and for the total group.

Hypothesis 2 was tested by Chi Square with

a. time since baptism as one dimension and degree of understanding (categorized) as the other dimension.

b. time since baptism as one dimension and satisfaction with the age at baptism as the other dimension.

Hypothesis 3 . There will be no significant relationship between the parents' influence and the age at baptism.

Hypothesis 3 was tested by Chi Square with the degree of influence of the parents as one dimension and the age groups at baptism as the other dimension.

Hypothesis 4 . There will be no significant relationship between the number of years spent in public or SDA schools and the age at baptism.

Hypothesis 4 was tested separately for public and SDA schools by Chi Square with the number of years in public or SDA schools as one dimension and the age groups at baptism as the other dimension.

Hypothesis 5 . There will be no significant relationship between the various age groups at baptism and the degree of influence of each of various factors in the decision for baptism.

Hypothesis 5 was tested by Chi Square with the degree of influence (categorized) as one dimension and the age groups at baptism as the second dimension.

This was tested for each of the factors separately. (one Chi Square for each of the 12 factors involved).

Hypothesis 6 . There will be no significant relationship between the number of years spent in public or SDA schools and the degree of influence of each of various factors in the decision for baptism.

Hypothesis 6 was tested by Chi Square with the degree of influence of the specific factors (categorized) as one dimension and the number of years spent in public or SDA schools as the other dimension.

This was tested separately for each of the twelve factors.

Hypothesis 7 . There will be no significant relationship between the degree of understanding of Bible doctrines and the degree of satisfaction at age of baptism.

Hypothesis 7 was tested by Chi Square with the degree of understanding as one dimension and the degree of satisfaction at baptism as the other dimension. This was tested separately for each

of the three baptismal age groups.

Hypothesis 8. There will be no significant relationship between the age at baptism and the expressed reasons for baptism.

Hypothesis 8 was tested by Chi Square with the expressed degree of the reason as one dimension and the age groups at baptism as the other dimension.

It was tested separately for each reason.

It was planned that one further hypothesis should be tested.

Hypothesis 9. There will be no significant difference between the SDA group and the apostatized group with respect to

- a. the age at baptism
- b. the degree of satisfaction at the age of baptism.

Hypothesis 9 should have been tested by Chi Square with the SDA and apostatized groups as one dimension and

- a. the age at baptism as the other dimension.
- b. the degree of satisfaction at baptism as the other dimension.

However, the number of returns from apostatized persons was too small to permit testing hypothesis 9.

For all hypothesis tests alpha was set at .05

Of these eight hypotheses which were tested, hypotheses 4 and 6 are not related to

Piaget's theories.

The expected outcomes from the tests of the other hypotheses, if Piaget's theories were to be supported would be as follows:

Hypothesis 1 a. Increase in age of baptism would be related to increase of understanding.

Hypothesis 1 b. Increase in age of baptism would be related to greater satisfaction with the age at baptism.

Hypothesis 2 a. For the younger group, the further removed from the time of baptism, the stronger the feelings that they did not understand as well as they thought they had at the time of baptism.

Hypothesis 2 b. The further removed from the time of baptism, the stronger the feeling that baptism was administered at too early an age. (this would be particularly so for the younger group).

Hypothesis 3. The greater the age at baptism, the smaller the influence of the parents would be.

Hypothesis 5. One would expect to find a decreasing degree of influence of these external factors on the decision for baptism, with increasing age at baptism. Exceptions would be in respect to Academy teacher,

College teacher, and Pathfinders where changes would be attributed to attendance age rather than to maturation.

Hypothesis 7. A positive relationship between degree of understanding Bible doctrines and degree of satisfaction at age of baptism would support Piaget's theories only if degree of satisfaction may be considered as a moral factor. Some may argue, however, that degree of satisfaction relates more to affective than to moral development.

Hypothesis 8. The importance of the two external expressed reasons (classmates and parents) would be expected to decline with increased age at baptism. The importance of the three internal expressed reasons (Holy Spirit, Bible, Following Jesus) would be expected to increase with age at baptism.

We would expect to see a progression and maturation with age to include the group 11 to 13 years old, and continue through the next group (14+).

Sample Size

With degrees of freedom = 6 and an average effect size = .10, and power = .90, the sample size should be 174 persons. For power = .95, sample size should be 209 persons.

With degrees of freedom = 6 and a small effect size = .05, and power = .90, 348 persons would be needed. For power = .95, 417 persons would be required.

With degrees of freedom = 8 (for a 3 X 5 contingency table) and an average effect size = .10 and power = .90, 191 persons would be needed. For power = .95, sample size would be 227 persons.

With degrees of freedom = 8 and a small effect size = .05, and power = .90, 382 persons would be required. For power = .95, 455 persons would be needed.

Counting on a mortality of 20 percent, the sample size should be about 550 subjects. Data collection was terminated when the sample size reached 582 subjects.

This was calculated according to Cohen's formulas (1969).

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

Introduction

The first three chapters have described the rationale and the methodology for this research study on the age of readiness for baptism as the subjects recall their baptismal experience. This chapter presents the findings of the research based on the data provided by the 582 subjects.

The respondents are distributed from age six to age eighteen (See Fig. 4). The responses came from four academies, one junior academy, and three elementary schools in the four areas of the Lake Union Conference of Seventh-day Adventists: Illinois, Wisconsin, Indiana, and Michigan (See fig. 5). The data were collected between August 1982 and December 1982.

The data are presented and analyzed in the order of the eight hypotheses. A study of the statistical significance of these data is made in relation to each of the first eight null hypotheses.

DISTRIBUTION OF BAPTISMS

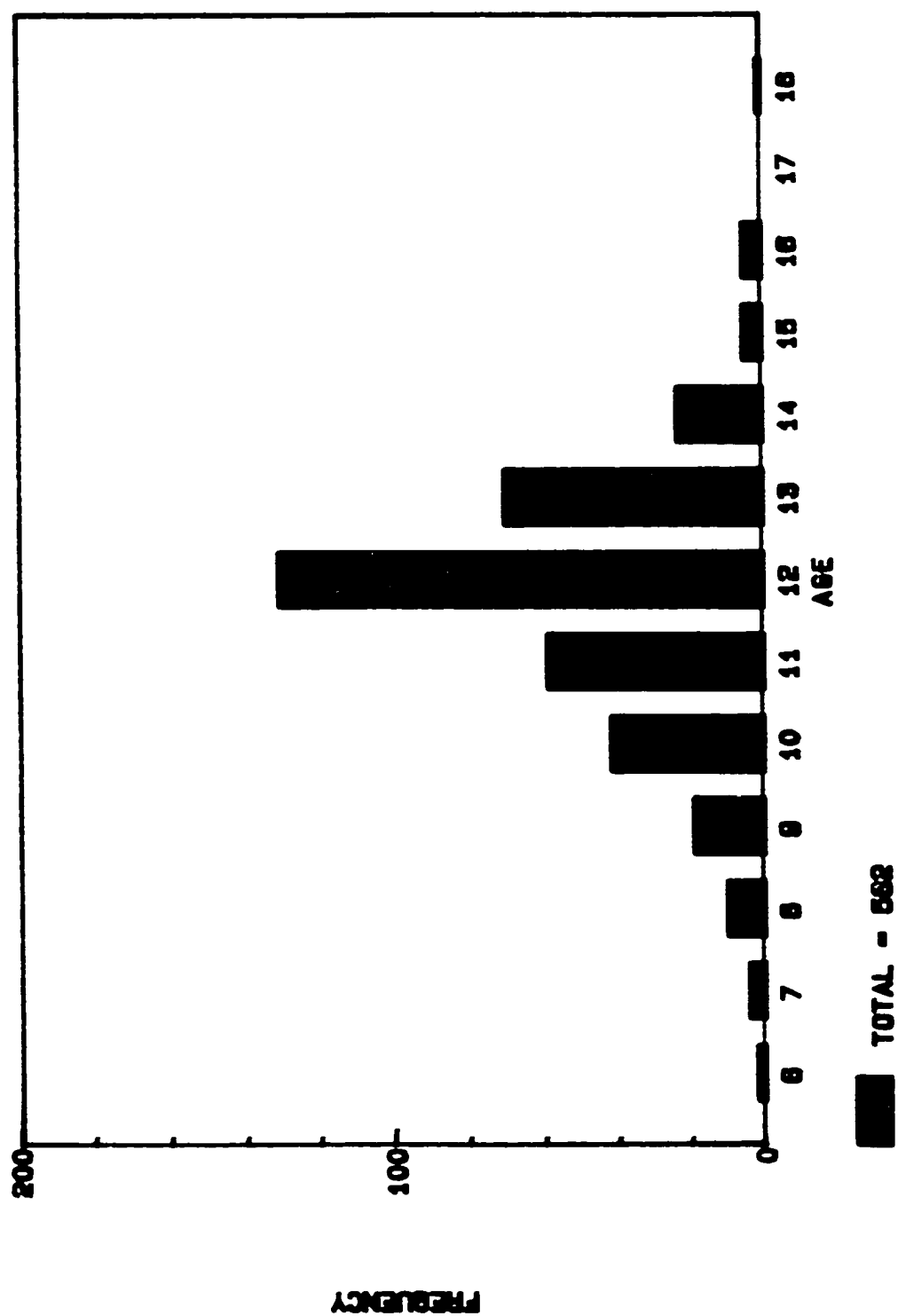


Fig. 4. Frequency distribution by age

DISTRIBUTION OF BAPTISMS

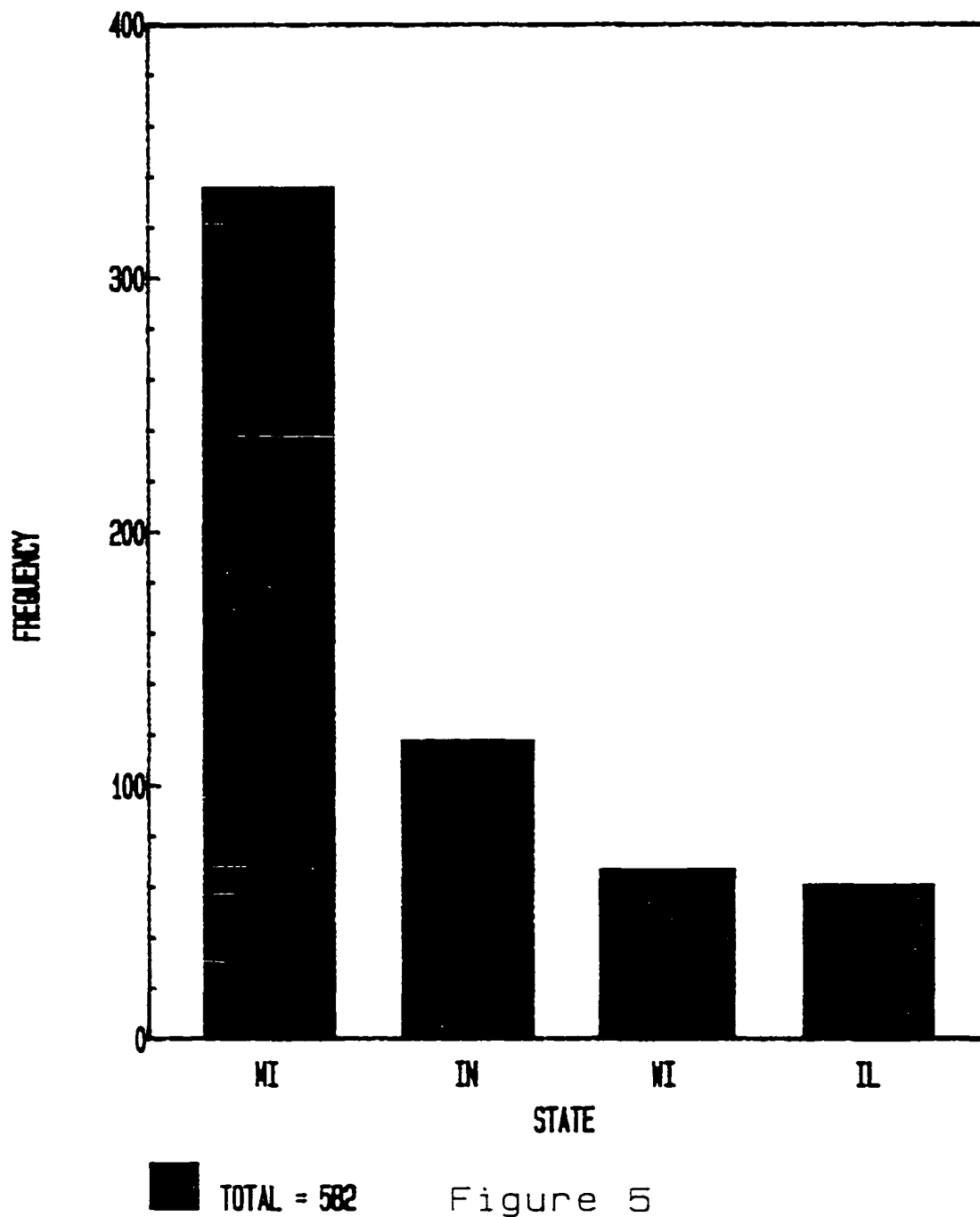


Figure 5

Analysis of Hypotheses

Table 1 lists the Chi-Square values and probability levels for all hypotheses and sub-hypotheses. From the last two columns of the table, it is evident that for twenty-five of the 61 sub-hypotheses $P < .05$, and the hypothesis was rejected.

Contingency tables are shown and discussed in the text only in those cases where the hypothesis was rejected. All other tables are in Appendix C.

TABLE 1
TABLE OF ALL χ^2

Questions	tables	χ^2	df	P	S
<u>Hypothesis I</u>					
Age at bapt by understanding	28	5.39	6	.49	NS
Age at bapt by satisfaction	2	19.06	6	.004	S
<u>Hypothesis II</u>					
Yrs since bapt by understanding	3	19.69	6	.003	S
Yrs since bapt by understand.(6-10)	4	15.25	6	.018	S
Yrs since bapt by understand.(11-13)	5	15.07	6	.019	S
Yrs since bapt by understand.(14+)	29	8.77	6	.18	NS
Yrs since bapt by satisfaction	6	45.54	6	<.00005	S
Yrs since bapt by satisfact.(6-10)	30	9.31	6	.15	NS
Yrs since bapt by satisfact.(11-13)	7	33.07	6	.00001	S
Yrs since bapt by satisfact.(14-mo)	31	12.31	6	.059	NS
<u>Hypothesis III</u>					
Influence of the father by age	32	15.05	8	.058	NS
Influence of the mother by age	33	5.11	8	.74	NS
<u>Hypothesis IV</u>					
Age at bapt by yrs in Pub.Elem.Sch.	8	28.52	6	.0001	S
Age at bapt by yrs in SDA Elem.Sch.	9	25.31	6	.0003	S
Age at bapt by yrs in Pub.High Sch.	34	3.30	4	.50	NS
Age at bapt by yrs in SDA High Sch.	35	3.30	4	.63	NS

"TABLE 1-(Continued)."

Questions	tables	χ^2	df	P	S
<u>Hypothesis V</u>					
Influence of the Minister by age	10	17.10	6	.008	S
Influence of the El.Sch.Tea by age	36	11.97	6	.06	NS
Influence of the Acad.Teac. by age	11	21.48	6	.001	S
Influence of the College Te.by age	37	3.01	6	.80	NS
Influence of the Parents by age	12	23.38	6	.0006	S
Influence of Adult Rel & Fr.by age	38	3.65	6	.72	NS
Influence of Peers by age	39	5.50	6	.48	NS
Influence of Sabbath school by age	13	13.98	6	.02	S
Influence of Pathfinders by age	14	18.27	6	.005	S
Influence of the Evang.Meet.by age	15	14.08	6	.028	S
Influence of Radio-TV by age	40	3.14	6	.79	NS
Influence of Week of Prayer by age	41	2.61	6	.85	NS
<u>Hypothesis VI</u>					
Influence of the Mini by Y in PES	42	13.93	9	.12	NS
Influence of Elem S T by Y in PES	16	25.26	9	.0027	S
Influence of Acad Tea by Y in PES	43	5.68	9	.77	NS
Influence of Colleg T by Y in PES	44	14.17	9	.11	NS
Influence of Parents by Y in PES	45	14.07	9	.119	NS
Influence of Adu. R F by Y in PES	17	22.13	9	.0084	S
Influence of Peers by Y in PES	46	6.46	9	.692	NS
Influence of Sab Sch. by Y in PES	47	4.63	9	.86	NS
Influence of Pathfind by Y in PES	48	7.75	9	.559	NS
Influence of Evang Me by Y in PES	49	1.60	9	.996	NS
Influence of Radio-TV by Y in PES	18	17.47	9	.041	S
Influence of Week o P by Y in PES	50	5.43	9	.795	NS
Influence of the Mi by Y in SDAES	51	9.55	9	.387	NS
Influence of El.S.T.by Y in SDAES	19	23.53	9	.005	S
Influence of Acad.T by Y in SDAES	52	8.80	9	.455	NS
Influence of Col. T by Y in SDAES	53	10.15	9	.337	NS
Influence of Parent by Y in SDAES	54	6.10	9	.729	NS
Influence of Ad.R.F.by Y in SDAES	55	8.00	9	.533	NS
Influence of Peers by Y in SDAES	56	1.57	9	.238	NS
Influence of Sab S by Y in SDAES	57	6.75	9	.663	NS
Influence of Pathf. by Y in SDAES	58	12.50	9	.18	NS
Influence of Evan M by Y in SDAES	59	10.24	9	.33	NS
Influence of RadiTV by Y in SDAES	60	5.33	9	.804	NS
Influence of Week P by Y in SDAES	61	5.88	9	.751	NS
<u>Hypothesis VII</u>					
Understanding by satisfaction	20	109.53	9	.0005	S
Understanding by satisfacti(6-10)	21	36.16	9	.00004	S
Understanding by satisfact (11-13)	22	80.19	9	<.00005	S
Understanding by satisfact (14-mo)	23	26.76	9	.0015	S

"TABLE 1-(Continued)."

Questions	tables	χ^2	df	P	S
<u>Hypothesis VIII</u>					
Classmat were going b.by age gr	24	16.34	6	.012	S
My par.expect me to by age groups	25	15.03	6	.020	S
I wanted follow Jesus by age gr.	62	11.80	6	.066	NS
I felt the Holy Spirit by age gr.	63	9.58	6	.143	NS
I understood Bible doct.by age gr.	26	14.18	6	.027	S

Hypothesis I

There will be no relationship between age at baptism and

a. the degree of understanding of Bible doctrines at the time of baptism.

b. the satisfaction with their age at baptism.

a. Relationship between the age at baptism and the degree of understanding the Bible at the time of baptism:

The relationship between four degrees of understanding the Bible (did not understand, understood very little, understood little and understood very well) and the three age levels at baptism is not significant. This means that probably in all the groups the recall of their level of understanding is about the same.

b. Relationship between the age at baptism and the satisfaction with their age at baptism:

Table 2 indicates a significant Chi Square for the relationship between the age groups (6-10,11-13

TABLE 2

RELATIONSHIP BETWEEN THE AGE AT BAPTISM AND
THE SATISFACTION WITH THEIR AGE AT BAPTISM

Age	Right Time	Too Young	Too Late	No Feeling	Total Frequency
6 to 10 Years	50 44.64	32 28.57	1 0.89	29 25.89	112
11 to 13 Years	141 38.74	109 29.95	5 1.37	109 29.95	364
14 and More	42 58.33	16 22.22	4 5.56	10 13.89	72
Total Frequ.	233	157	10	148	548
$\chi^2 = 19.06$ With 6 degrees of freedom					
$P = .004$					

14 and over) and their satisfaction with age at baptism categorized into four degrees (it was the right time, I was too young, it was too late, and no feeling). The decimal numbers below the frequency in each cell express the frequency as a proportion of the row total. The greatest difference in response is that a higher proportion of the "14 and above" group felt that they had been baptized at the "right time," and considerably less had "no feeling" about the time.

In the youngest group (6 to 10 years old), the largest proportion is among the people who were mostly

satisfied with their decision for baptism. The percentage of people in the second age group (11 to 13 years old) is about the same for those feeling that it was the "right time" and those who felt that they were "too young." It should be noted that the percentage of those who felt that it was "too late" is higher for the older group (14-over) but it still remains a minuscule percentage, whereas about a quarter felt that they had been baptized too early.

Hypothesis II

There will be no significant relationship between the different intervals of time after baptism and:

- a. the degree of understanding Bible doctrines.
- b. the satisfaction with baptism.

a. Relationship between the intervals of time after baptism and the understanding of Bible doctrines.

Table 3 presents the three categories of time since baptism (0 to 1 year: from June 1981 to June 1982; 2 to 5 years: from June 1977 to June 1981; 6 to 10 years: from June 1972 to June 1977), and the understanding of Bible doctrines, for the three age groups. The major difference between the groups is that a greater proportion of those most recently baptized felt that they understood Bible doctrines "very well."

TABLE 3

RELATIONSHIP BETWEEN THE UNDERSTANDING OF BIBLE DOCTRINES
AND THE INTERVALS OF TIME SINCE BAPTISM FOR THE THREE
AGE GROUPS

Time since Baptism	Did not Under- stand	Underst Very Little	Under- stood Little	Underst Very Well	Total Frequency
0 to 1 Year	4 3.36	4 3.36	48 40.34	63 52.94	119
2 to 5 Years	18 5.64	29 9.09	158 49.53	114 35.74	319
6 to 10 Years	5 4.76	15 14.29	54 51.43	31 29.52	105
Total Frequ.	27	48	260	208	543
$X^2 = 19.69$ With 6 degrees of freedom					
$P = .003$					

The second group of people baptized 2 to 5 years earlier, felt more that they "understood little" Bible doctrines. With the years going by, young people feel that they did not understand as well as they thought they had the first year after their baptism.

Table 4 for the youngest group (6-10 years of age) shows a significant Chi Square for the relationship between understanding the Bible and the number of years since they were baptized. The major difference in the youngest group (6 to 10 years old) is that a greater

proportion of those most recently baptized (less than a year) felt that they understood Bible doctrines "very well," and this proportion diminishes as the years go by.

TABLE 4

RELATIONSHIP BETWEEN THE UNDERSTANDING OF BIBLE DOCTRINES AND THE INTERVALS OF TIME SINCE BAPTISM FOR THE YOUNGEST GROUP (6-10 YEARS OLD)

Time since Baptism	Did not Understand	Underst Very Little	Understood Little	Underst Very Well	Total Frequency
0 to 1 Year	0 0.00	0 0.00	3 27.27	8 72.73	11
2 to 5 Years	1 1.85	5 9.26	18 33.33	30 55.56	54
6 to 10 Years	3 6.98	6 13.95	24 55.81	10 23.26	43
Total Frequ.	4	11	45	48	108
$\chi^2 = 15.25$ With 6 degrees of freedom					
$P = .018$					

Table 5 shows the relationship between years since baptism and understanding of the Bible among the group 11-13 years old at baptism. The Chi Square has a significant value which shows that there is a significant relationship between the time after baptism and the understanding of Bible doctrines. The greatest

TABLE 5

RELATIONSHIP BETWEEN THE UNDERSTANDING OF BIBLE DOCTRINES
AND THE INTERVALS OF TIME SINCE BAPTISM FOR THE SECOND
GROUP (11-13 YEARS OLD)

Time since Baptism	Did not Under- stand	Underst Very Little	Under- stood Little	Underst Very Well	Total Frequency
0 to 1 Year	3 3.90	3 3.90	33 42.86	38 49.35	77
2 to 5 Years	16 7.08	19 8.41	123 54.42	68 30.09	226
6 to 10 Years	2 3.57	9 16.07	26 46.43	19 33.93	56
Total Frequ.	21	31	182	125	359
$\chi^2 = 15.07$ With 6 degrees of freedom					
P = .019					

difference in response among the middle group (11 to 13 years old) is a higher proportion of those most recently baptized (less than a year) who felt that they understood Bible doctrines "very well." Again, as the young people grow older, the less they felt that they understood the Bible "very well" at the time of baptism.

For the older group, 14 and over, there is an insignificant Chi Square between the time since baptism and the understanding of the Bible. This indicates that there is not a significant relationship in this group between understanding and the years since baptism (See

non significant Chi Square in Appendix B).

b. Relationship between the intervals of time since baptism and satisfaction with the age at baptism.

Table 6 shows this relationship for the whole group with a very significant Chi Square. The major difference between the groups is that a greater proportion of those most recently baptized felt that it was the "right time" when they were baptized,

TABLE 6

RELATIONSHIP BETWEEN THE INTERVALS OF TIME SINCE BAPTISM
AND THE SATISFACTION WITH THE AGE AT BAPTISM FOR THE
THREE AGE GROUPS

Time since Baptism	Right Time	Too Young	Too Late	No Feeling	Total Frequency
0 to 1 Year	77 64.71	10 8.40	3 2.52	29 24.37	119
2 to 5 Years	120 37.74	100 31.45	5 1.57	93 29.25	318
6 to 10 Years	35 33.65	45 43.27	2 1.92	22 21.15	104
Total Freq	232	155	10	144	541
X ² = 45.54 With 6 degrees of freedom					
P < .00005					

and considerably less felt that they were "too young" at the time of baptism. As the time since baptism

increases the respondents feel, in increasingly large proportion, that they were baptized "too young." It should also be noticed that as the years go by the number of those who feel that their baptism came "too late" does not increase.

Table 7 shows the relationship between the elapsed time since people were baptized and their satisfaction as to their age at baptism, for the middle

TABLE 7

RELATIONSHIP BETWEEN THE INTERVALS OF TIME SINCE BAPTISM
AND THE SATISFACTION WITH THE AGE AT BAPTISM FOR THE 11
to 13 YEARS OLD

Time since Baptism	Right Time	Too Young	Too Late	No Feeling	Total Frequency
0 to 1 Year	46 58.97	7 8.97	3 3.85	22 28.21	78
2 to 5 Years	75 33.33	77 34.22	1 0.44	72 32.00	225
6 to 10 Years	18 32.73	24 43.64	1 1.82	12 21.82	55
Total Freq	139	108	5	106	358
$\chi^2 = 33.07$ With 6 degrees of freedom					
$P < .00001$					

age group (11-13 years old). It indicates a significant Chi Square. The major difference between the groups is

that a greater proportion of those most recently baptized felt that it was the "right time" at the time of baptism and fewer felt that they were "too young" when they were baptized.

The results are consistent with those found before. The further from the year of baptismal date, the less the feeling that it was the "right time," and this feeling is especially significant for the group aged 11 to 13 years where most of our young people are baptized.

The relationship between the years since baptism and satisfaction as to age at baptism is not significant for the younger group (6-10 years old) and for the older ones (14 and more years old) (See Appendix B).

Hypothesis III

There will be no significant relationship between the parents' influence and the age of baptism.

Since the Chi Square was not significant, this hypothesis should be retained. There is no indication of a significant relationship between the father's influence and the age at baptism, or between the mother's influence and the age at baptism.

Hypothesis IV

There will be no significant relationship between the number of years spent in public or in SDA school and the age at baptism.

Table 8 presents the three age level groups (6-10, 11-13 and 14 and over) by the different years the young people spent in public elementary schools (1-2 years, 2-4 years, 4-6 years, 6-8 years). It shows

TABLE 8

RELATIONSHIP BETWEEN THE THREE AGE GROUPS AT BAPTISM AND
THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOL

Age	One to Two Years	Two to Four Years	Four to Six Years	Six to Eight Years	Total Frequency
6 to 10 Years	15 38.46	11 28.21	8 20.51	5 12.82	39
11 to 13 Years	35 32.11	27 24.77	24 22.02	23 21.10	109
14 and More	7 18.42	5 13.16	3 7.89	23 60.53	38
Total Freq	57	43	35	51	186
$\chi^2 = 27.77$ With 6 degrees of freedom					
P = .0001					

a very significant Chi Square. The greatest difference in response between the age groups is that a higher proportion of the youngest group (6 to 10 years old) spent only one to two years in public elementary schools and a higher proportion of those who were 14 and over at the time of baptism spent 6 to 8 years in public elementary schools. This shows that the more years the

children spent in public elementary schools, the later they are baptized.

Table 9 shows the relationship between the three age level groups at baptism (6-10,11-13,14-over) and the years spent in SDA elementary schools. It yields a significant Chi Square. The major difference in response between the groups is that a smaller proportion of the "6 to 10 years old" group spent 6 to 8 years in SDA elementary schools.

TABLE 9

RELATIONSHIP BETWEEN THE THREE AGE GROUPS AT BAPTISM AND
THE YEARS SPENT IN SDA ELEMENTARY SCHOOL

Age	One to Two Years	Two to Four Years	Four to Six Years	Six to Eight Years	Total Frequency
6 to 10 Years	15 13.76	23 21.10	18 16.51	53 48.62	109
11 to 13 Years	22 6.25	31 8.81	51 14.49	248 70.45	352
14 and More	6 12.24	5 10.20	4 8.16	34 69.39	49
Total Freq	43	59	73	335	510
X ² = 25.28 With 6 degrees of freedom					
P = .0003					

Two tables (see Appendix B) showing the
relationship between the three age group levels and the

years spent in public and SDA high schools indicate non-significant Chi Squares. Not being able to reject the null hypothesis one can then conclude that there is:

a. no significant relationship between the age at baptism and the years spent in public high schools for the three age groups.

b. no significant relationship between the age at baptism and the years spent in SDA high schools for the three age groups.

Hypothesis V

There will be no significant relationship between the various age groups at baptism and the degree of influence of each of various factors in their decision for baptism.

Factor 1- The Minister.

Table 10 shows the relationship between the three age group levels and the different degrees of influence of the minister in these decisions for baptism. The relationship indicates a significant Chi Square. The major difference in response between the groups is that a greater proportion of the "6 to 10 years old" group felt that the minister had a "great positive influence" on their decision for baptism and few felt that he had a 'negative influence."

One notices that as the young people grow older (from 6-7 years of age at baptism and more years) the

influence of the minister for their decision to be

TABLE 10

RELATIONSHIP BETWEEN THE THREE AGE GROUP LEVELS AND THE DIFFERENT DEGREES OF INFLUENCE OF THE MINISTER IN THEIR DECISION FOR BAPTISM

Age	Negative Influ- ence	No Influ- ence	Some Positive Influ- ence	Great Positive Influ- ence	Total Frequency
6 to 10 Years	2 1.74	18 15.65	39 33.91	56 48.70	115
11 to 13 Years	18 4.83	38 10.19	188 50.40	129 34.58	373
14 and More	3 4.17	11 15.28	38 52.78	20 27.78	72
Total Freq	23	67	265	205	560
$X^2 = 17.10$ With 6 degrees of freedom					
$P = .008$					

baptized is smaller. The negative influence of the minister is also greater for the two older groups (11 to 13 and 14-over). About 4 percent in each group answered that the minister has a negative influence. The "great positive influence" seems also to shift from "great influence" to "some influence" as the young people grow older.

Factor 2 - Academy Teacher

Table 11 indicates the relationship between the

influence of the Academy teacher and the three various

TABLE 11

RELATIONSHIP BETWEEN THE INFLUENCE OF THE ACADEMY
TEACHER AND THE THREE VARIOUS AGE GROUP LEVELS

Age	Negative Influ- ence	No Influ- ence	Some Positive Influ- ence	Great Positive Influ- ence	Total Frequency
6 to 10 Years	8 8.42	71 74.74	12 12.63	4 4.21	95
11 to 13 Years	14 4.35	262 81.37	37 11.49	9 2.80	322
14 and More	3 4.11	44 60.27	20 27.40	6 8.22	73
Total Freq	25	377	69	19	490
$X^2 = 21.48$ With 6 degrees of freedom					
$P = .001$					

age group levels. The Chi Square shows that there is a significant relationship between the three age groups and the degree of influence of the Academy teacher. The greatest difference in response is that a higher proportion of the middle age group (11 to 13 years old) felt that the Academy teacher had no influence in the decision for baptism. This hypothesis is not very meaningful because very few young people had been to Academy.

Factor 3 - Parents

Table 12 indicates the relationship between the three age groups and the influence of the parents in their decision for baptism. It shows a significant

TABLE 12

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE PARENTS IN THEIR DECISION FOR BAPTISM AND THE
THREE VARIOUS AGE GROUP LEVELS

Age	Negative Influ- ence	No Influ- ence	Some Positive Influ- ence	Great Positive Influ- ence	Total Frequency
6 to 10 Years	2 1.75	3 2.63	41 35.96	68 59.65	114
11 to 13 Years	4 1.08	11 2.96	164 44.09	193 51.88	372
14 and More	3 4.05	9 12.16	35 47.30	27 36.49	74
Total Freq	9	23	240	288	560
$\chi^2 = 23.38$ With 6 degrees of freedom					
P = .0006					

Chi Square. The greatest difference in response is that a smaller proportion of the oldest group (14+) felt that the parents had a "great positive influence" in the decision for baptism. The older the children are at baptism, the less is the influence of the parents.

Factor 4 - Sabbath School

Table 13 shows data of Sabbath School influence on young people's decision for baptism. The table shows a significant Chi Square. The major difference is that

TABLE 13

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE SABBATH SCHOOL IN THEIR DECISION FOR BAPTISM AND
THE THREE VARIOUS AGE GROUPS

Age	Negative Influ- ence	No Influ- ence	Some Positive Influ- ence	Great Positive Influ- ence	Total Frequency
6 to 10 Years	5 4.39	31 27.19	53 46.49	25 21.93	114
11 to 13 Years	20 5.42	139 37.67	173 46.88	37 10.03	369
14 and More	6 8.22	27 36.99	30 41.10	10 13.70	73
Total Freq	31	197	256	72	556
$X^2 = 13.98$ With 6 degrees of freedom					
$P = .02$					

the younger group (6-10) is more influenced by the Sabbath school than the other two groups (11-13 and 14-over).

Factor 5 - Pathfinders

Table 14 is concerned with the relationships between the various age groups and the influence of the the Pathfinders on the decision for baptism. The Chi Square for this table is significant. The major difference is that the influence of Pathfinders is less as the age of baptism increases. It should be noted from the table that for all age groups

the influence of Pathfinders is small.

TABLE 14

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE PATHFINDERS IN THE DECISION FOR BAPTISM AND THE
THREE VARIOUS AGE GROUPS

Age	Negative Influ- ence	No Influ- ence	Some Positive Influ- ence	Great Positive Influ- ence	Total Frequency
6 to 10 Years	6 5.61	62 57.94	26 24.30	13 12.15	107
11 to 13 Years	24 6.72	227 63.59	95 26.61	11 3.08	357
14 and More	4 5.80	51 73.91	10 14.49	4 5.80	69
Total Freq	34	340	131	28	533
$\chi^2 = 18.27$ With 6 degrees of freedom					
P = .005					

Factor 6 - Evangelistic Meetings

Table 15 shows the relationship between the three age groups and the influence of the evangelistic meetings on the young people for baptism. Table 15 shows a significant Chi Square. The major difference is that the youngest group (6-10) at baptism was more influenced by evangelistic meetings than were the other two groups (11-13 and 14-over). The middle age group (11-13) thought that the evangelistic meetings had not much influence on the decision for baptism.

TABLE 15

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE EVANGELISTIC MEETINGS IN THE DECISION FOR BAPTISM
AND THE THREE AGE GROUP LEVELS

Age	Negative Influence	No Influence	Some Positive Influence	Great Positive Influence	Total Frequency
6 to 10 Years	4 3.60	38 34.23	36 32.43	33 29.73	111
11 to 13 Years	26 7.28	173 48.46	97 27.17	61 17.09	357
14 and More	5 6.94	30 41.67	24 33.33	13 18.06	72
Total Freq	35	241	157	107	540
$X^2 = 14.08$ With 6 degrees of freedom					
$P = .028$					

There was not a significant relationship between age at baptism and the remaining influences or factors, namely: the elementary school teacher, the College teacher (this is understandable as the children are not in contact with them), adult friends and relatives, peers, radio-TV influence, and "week of prayer."

Hypothesis VI

There will be no significant relationship between the number of years spent in Public or SDA schools and the degree of influence of each of various factors in the decision for baptism.

Table 16 shows the relationship between the

degree of influence of the elementary school teacher and the years spent in public elementary school. The Chi Square shows that there is a significant relationship. The major difference among the groups is that, the shorter the time spent in public elementary school, the less is the influence of the elementary school teacher.

TABLE 16

RELATIONSHIP BETWEEN THE INFLUENCE OF THE ELEMENTARY SCHOOL TEACHER AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 1.69	24 40.68	30 50.85	4 6.78	59
2 to 4 Years	2 4.88	20 48.78	15 36.59	4 9.76	41
4 to 6 Years	2 5.88	20 58.82	8 23.53	4 11.76	34
6 to 8 Years	6 13.64	31 70.45	5 11.36	2 4.55	44
Total Freq	11	95	58	14	178
$X^2 = 25.26$ with 9 degrees of freedom					
$P = .002$					

The "positive influence" of the elementary school teacher diminishes as the children spend more years in public elementary schools.

Table 17 shows the relationship between the influence of adult relatives or friends and the years spent in public elementary school. The Chi Square for this table is significant. The major difference among the groups is that a higher proportion of those who had

TABLE 17

RELATIONSHIP BETWEEN THE INFLUENCE OF ADULT RELATIVES
OR FRIENDS AND THE YEARS SPENT IN PUBLIC
ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 1.69	24 40.68	29 49.15	5 8.47	59
2 to 4 Years	0 0.00	11 27.50	18 45.00	11 27.50	40
4 to 6 Years	5 14.29	13 37.14	16 45.71	1 2.86	35
6 to 8 Years	3 5.88	16 31.37	21 41.18	11 21.57	51
Total Freq	9	64	84	28	185
$\chi^2 = 22.12$ with 3 degrees of freedom					
P = .0084					

been four to six years in public school felt that adult relatives and friends had a "negative influence" in the decision for baptism.

Table 18 indicates the relationship between the

influence of radio-TV broadcasts in general--including denominational programs--and the years spent in public elementary school. It shows a significant Chi Square. A very high proportion of those who were one to two years in public elementary school felt that

TABLE 18

RELATIONSHIP BETWEEN THE INFLUENCE OF RADIO AND TV BROADCASTS AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	3 5.26	48 84.21	5 8.77	1 1.75	57
2 to 4 Years	2 5.00	31 77.50	6 15.00	1 2.50	40
4 to 6 Years	8 22.86	21 60.00	6 17.14	0 0.00	35
6 to 8 Years	10 21.74	34 73.91	2 4.35	0 0.00	46
Total Freq	23	134	19	2	178
$X^2 = 17.47$ with 9 degrees of freedom					
$P = .041$					

radio-TV had "no influence" on the decision for baptism. A higher proportion of those who attended public elementary school four years and more felt that radio-TV

had a "negative influence."

Table 19 indicates the relationship between the influence of the elementary school teacher and the years spent in SDA elementary school. The Chi Square for table 19 is significant.

TABLE 19

RELATIONSHIP BETWEEN THE INFLUENCE OF THE ELEMENTARY
SCHOOL TEACHER AND THE YEARS SPENT IN SDA ELEMENTARY
SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 2.44	26 63.41	9 21.95	5 12.20	41
2 to 4 Years	3 5.45	23 41.82	20 36.36	9 16.36	55
4 to 6 Years	0 0.00	30 40.00	37 49.33	8 10.67	75
6 to 8 Years	15 4.45	108 32.05	173 51.34	41 12.17	337
Total Freq.	19	187	239	63	508
$\chi^2 = 23.53$ with 9 degrees of freedom					
P = .005					

The major difference among the groups is that the longer the children spent in SDA elementary school, the greater was the influence of the elementary school teacher.

Hypothesis VII

There will be no significant relationship between the degree of understanding Bible doctrines and the degree of satisfaction at age of baptism.

Table 20 reveals the relationship between four

TABLE 20

RELATIONSHIP BETWEEN BIBLE UNDERSTANDING AND SATISFACTION
AT BAPTISM

Feelings about Baptism	Did not Under- stand	Underst Very Little	Under- stood Little	Underst Very Well	Total Frequency
Right Time	2 0.85	3 1.27	97 41.10	134 56.78	236
Too Young	15 9.43	35 22.01	82 51.57	27 16.98	159
Too Late	0 0.00	1 9.09	6 54.55	4 36.36	11
No Feeling	12 8.00	10 6.67	80 53.33	48 32.00	150
Total Freq	29	49	265	213	556
$\chi^2 = 109.53$ With 9 degrees of freedom					
P = .0005					

degrees of understanding the Bible doctrines (did not understand, understood very little, understood little, and understood very well) by four degrees of

satisfaction as to the age at baptism (right time, I was too young, it was too late, no feeling), for the three age groups (6-10,11-13,14-over). The Chi Square shows that there is a significant relationship. Greater understanding of the Bible seems to be positively related to satisfaction with age at baptism.

The group standing second in understanding were these who felt that they had been baptized "too late." More than half of those who felt that it was the "right time" to be baptized thought that they understood Bible doctrines "very well." In all the young people (N=556) tested and reported on in this table only 11 felt that it was "too late" for them to be baptized, and none of those who felt that it was "too late" reported that they "did not understand" the Bible.

Table 21 shows how well the respondents felt about their understanding and their satisfaction as to their age at baptism, for the youngest group 6-10 years old. The Chi Square is significant. This shows that there is a relationship between their understanding of the Bible and their satisfaction at baptism. The youngest group (6-10 years old) shows that those who thought that they had been baptized at the "right time" were the most satisfied with their understanding.

Table 22 shows the relationship between understanding of the Bible and satisfaction at baptism for the ages 11 to 13. It shows a significant Chi

TABLE 21

RELATIONSHIP BETWEEN BIBLE UNDERSTANDING AND SATISFACTION
AT BAPTISM FOR THE AGE GROUP 6 TO 10

Feelings about Baptism	Did not Under- stand	Underst Very Little	Under- stood Little	Underst Very Well	Total Frequency
Right Time	0 0.00	3 6.00	15 30.00	32 64.00	50
Too Young	4 12.50	6 18.75	16 50.00	6 18.75	32
Too Late	0 0.00	1 100.00	0 0.00	0 0.00	1
No Feeling	0 0.00	1 3.45	16 55.17	12 41.38	29
Total Freq	4	11	47	50	112
$\chi^2 = 36.16$ With 9 degrees of freedom					
P = .00004					

Square. The greatest difference among the groups of "11 to 13 years old" is that those who felt that it was the "right time" to be baptized also felt that they understood Bible doctrines "very well." Only 5 out of 362 in the 11-13 age group felt that it was "too late" for them to be baptized.

Table 23 indicates the relationship between understanding the doctrines and satisfaction at baptism for the older group 14 and more years old. The Chi

Square is significant. The major difference among the

TABLE 22

RELATIONSHIP BETWEEN BIBLE UNDERSTANDING AND SATISFACTION
AT BAPTISM FOR THE AGE GROUP 11-13

Feelings about Baptism	Did not Under- stand	Underst Very Little	Under- stood Little	Underst Very Well	Total Frequency
Right Time	2 1.43	0 0.00	62 44.29	76 54.29	140
Too Young	11 10.19	25 23.15	57 52.78	15 13.89	108
Too Late	0 0.00	0 0.00	4 80.00	1 20.00	5
No Feeling	9 8.26	7 6.42	60 55.05	33 30.28	109
Total Freq	22	32	183	125	362
$\chi^2 = 80.19$ With 9 degrees of freedom					
P < .00005					

the groups "14 and above" is that both those who felt that it was the "right time," and those who felt that they had been baptized too late considered that they understood the Bible doctrines "very well." Only four out of seventy-two (in the 14+ group) felt that it was "too late" to be baptized.

TABLE 23

RELATIONSHIP BETWEEN BIBLE UNDERSTANDING AND SATISFACTION
AT BAPTISM FOR THE OLDER GROUP (14+)

Feelings about Baptism	Did not Under- stand	Underst Very Little	Under- stood Little	Underst Very Well	Total Frequency
Right Time	0 0.00	0 0.00	20 47.62	22 52.38	42
Too Young	0 0.00	4 25.00	8 50.00	4 25.00	16
Too Late	0 0.00	0 0.00	2 50.00	2 50.00	4
No Feeling	2 20.00	2 20.00	4 40.00	2 20.00	10
Total Freq	2	6	34	30	72
$\chi^2 = 26.76$ With 9 degrees of freedom					
$P = .0015$					

Hypothesis VIII

There will be no significant relationship between the age at baptism and the degree of importance of expressed reasons for baptism.

a. Relationship between the age at baptism and the degree of importance of classmates in the decision for baptism.

Table 24 relates the three age groups at baptism

to the first of several expressed reasons for baptism namely: "Many of my classmates were going to be baptized, then I decided to do it too." The Chi Square is significant.

TABLE 24

RELATIONSHIP BETWEEN THE AGE AT BAPTISM AND THE INFLUENCE OF CLASSMATES IN THE DECISION FOR BAPTISM

Age	No or Little Importance	Moderate Importance	Great Importance	Extreme Importance	Total Frequency
6 to 10 Years	61 54.95	31 27.93	18 16.22	1 0.90	111
11 to 13 Years	181 50.14	106 29.36	55 15.24	19 5.26	361
14 and More	52 71.23	14 19.18	7 9.59	0 0.00	73
Total Freq	294	151	80	20	545
X ² = 16.34 With 6 degrees of freedom					
P = .012					

The importance of the reasons for baptism is expressed in four degrees: no or little importance, moderate importance, great importance and of extreme importance. The major difference among the groups is that, the older the children are at baptism, the lesser the influence of the classmates on the decision. The influence of peers stays at the stage of "moderate

importance" and mostly at "no or little importance."

b. Relationship between the three age group levels and the importance of the influence of the parents in the decision for baptism.

Table 25 shows a significant Chi Square in the relationship between the parents' influence on baptism and the three age groups. The greatest difference among the groups is that the influence of the parents appears to increase slightly in the two older groups.

TABLE 25

RELATIONSHIP BETWEEN THE AGE AT BAPTISM AND THE INFLUENCE OF THE PARENTS IN THE DECISION FOR BAPTISM

Age	No or Little Importance	Moderate Importance	Great Importance	Extreme Importance	Total Frequency
6 to 10 Years	60 53.57	24 21.43	18 16.07	10 8.93	112
11 to 13 Years	152 42.22	134 37.22	61 16.94	13 3.61	360
14 and More	31 43.06	25 34.72	14 19.44	2 2.78	72
Total Freq	243	183	93	25	544
$X^2 = 15.03$ With 6 degrees of freedom					
$P = .020$					

Table 26 shows another significant Chi Square. The table indicates the relationship between the three age groups (6-10, 11-13, 14+) and the degree of influence of understanding Bible doctrines in the decision for baptism. The major difference among the groups seems a

strange one: the middle group (11 to 13 years old) place less emphasis on understanding Bible doctrines than the other two do (6 to 10 and 14+).

TABLE 26

RELATIONSHIP BETWEEN THE THREE AGE GROUP LEVELS AT BAPTISM AND THE INFLUENCE OF UNDERSTANDING BIBLE DOCTRINES IN THE DECISION FOR BAPTISM

Age	No or Little Importance	Moderate Importance	Great Importance	Extreme Importance	Total Frequency
6 to 10 Years	9 8.11	34 30.63	40 36.04	28 25.23	111
11 to 13 Years	59 16.34	144 39.89	107 29.64	51 14.13	361
14 and More	9 12.33	25 34.25	24 32.88	15 20.55	73
Total Freq	77	213	171	94	545
$\chi^2 = 14.18$ With 6 degrees of freedom					
P = .027					

Summary of Hypothesis Tests

The findings of the research include twenty five contingency tables with significant Chi Square.

There is a significant relationship between age at baptism and satisfaction with age at baptism, between age at baptism and years spent in parochial or public schools, between age at baptism and importance of expressed reasons for baptism.

The tables also show significant relationships between years since baptism, understanding of Bible

doctrines and satisfaction with baptism. Furthermore the results are significant between degrees of influence at baptism of several factors or persons (minister, teacher, parents, Sabbath school, Pathfinders, evangelistic meetings) and the age at baptism.

Information on the scales

A categorical scaling program was used to place the factors or persons who influenced the decision for baptism on an interval scale indicating the relative degree of their influence. The scaling was carried out for the total group and for 38 different categories of respondents.

All 39 sets of scale values are given in Appendix C. Table 27 shows the rank order of these 12 factors or persons based upon the scaling values given in Appendix C for the total group and 12 other subgroups. These include the four major response groups with respect to the time of baptism (the right time to be baptized, I was too young, It was too late, I have no feelings); the four response groups with respect to the degree of understanding of Bible doctrines at the time of baptism (did not understand, understood very little, understood little, understood very well); and four specific response groups among which the intercorrelations were rather low. The intercorrelations of all 39 sets of scale values are

TABLE 27
RANKING OF FACTORS INFLUENCING BAPTISM

	N=	Total group	I was baptized at the right time	I was too young when I was baptized	It was too late when I was baptized	I have no feelings about baptism	I did not understand Bible doctrines	I understood Bible doctrines very little	I understood Bible doctrines little	I understood Bible doctrines very well	Father showed some resistance	Mother showed some resistance	Classmates were going to be baptized: extrem. impo	Parents expected me to be baptized: no or little importance
	582	233	157	10	148	29	49	266	206	9	17	20	243	
1. Minister		2	2	2	2	2	2	2	2	1	1	2	5	
2. Elem.Sch. Tencher		8	7	7	4	5	4	8	8	3.5	7	12	8	
3. Academy Teacher		10	10	4	11	7	6	10	10	10	8	11	6	
4. College Teacher		12	11	5	12	12	12	11	12	11	10	5	11	
5. Parents		1	1	1	1	1	1	1	1	1	4	1	1	
6. Adult Rel. Fr.		3	6	10	3	11	9	5	3	9	2	3	2	
7. Peers		4	2	9	5	3	3	7	5	8	3	10	3	
8. Sabbath school		6	8	11	7	6	5	6	6	3.5	9	4	4	
9. Pathfinders		9	9	8	9	8.5	10	9	9	6	11	7	9	
10. Evangelistic M.		7	4	6	8	8.5	8	3	7	2	6	6	10	
11. Radio-TV		11	12	12	10	10	11	12	11	12	12	8	12	
12. Week of Prayer		5	5	3	6	4	7	4	4	5	5	9	7	

given in Appendix D.

For the overall group the most important influences are in order of importance, parents, minister, adult relatives or friends and peers and the least important four are, from the lowest, College teacher, radio-TV, Academy teacher and Pathfinders. For the majority of response groups, the ranking of the influences was very similar to that for the total group. The ranking on the part of the response groups shown in table 27 is worthy of comment.

For those who were baptized at the right time, "week of prayer" replaced peers in the top fourth influences for baptism. Peers dropped from fourth to eighth place.

For those who felt that they were baptized too young, evangelistic meetings replaced peers in the top four influences. For those who felt that they were baptized too late, the "week of prayer" replaced adult friends, while peers dropped from fourth to ninth.

For those who did not understand the Bible, "week of prayer" replaced peers in the top four influences, adult relatives fell from third to eleventh in importance. For those who felt they understood doctrines very little at the time of baptism, the elementary school teacher replaced peers in the top major four influences, adult relatives dropped from third to the ninth place. For those who understood

little, evangelistic meetings replaced adult relatives in third position and adult relatives dropped to fifth position. For those who felt they understood the Bible doctrines very well, "week of prayer" replaced peers in fourth position and peers dropped to fifth position.

Those whose fathers showed some resistance to the child's baptism gave as the four most important influences: minister, evangelistic meetings, Sabbath school and elementary school teacher. For this group, adult relatives dropped from third to ninth in order of importance.

Those whose mothers showed some resistance to the child's baptism placed as first four influences, in order of importance: minister, adult relatives, peers and parents.

Those for whom the fact that the classmates were going to be baptized was an extremely important expressed reason for the decision for baptism, Sabbath school is one of the four most important influences. The Sabbath school also became one the most important factors for the group who said the expectations of the parents were of no or little importance.

CHAPTER V

SUMMARY, CONCLUSIONS, RECOMMENDATIONS

Summary

Prospective members of the Seventh-day Adventist Church are instructed prior to baptism in order to understand what they are doing. Baptism is a rite undertaken by an individual who has reached accountability.

The problem is: How old should a child be at the time of baptism? When does a child have enough maturity to understand his commitment to God.

The purpose of the study was to compare the Piagetian stages of cognitive and moral development to perception of readiness for baptism among selected Seventh-day Adventist children attending elementary and secondary schools in the Lake Union Conference of SDA's comprising four states (Illinois, Indiana, Michigan, and Wisconsin). Children selected for the study had been raised in Adventist families (at least one SDA parent at the time of baptism) and had been baptized between June 1972 and June 1982. Schools for the study were assigned by the officers of the Lake Union Conference of SDA's.

Are the children in a stage where they feel

ready for baptism, when they decide to be baptized? Is this stage according to the Formal Operations stage as defined by Piaget? Do they understand what they are doing? How do they recall their commitment at the time of baptism? What factors or persons did they perceive as influencing them in their decision?

The instrument was developed with the collaboration of several experts. It is composed of thirty-three questions dealing with identification of the people, type of school attended, factors or persons who may have influenced the children in their decision, feelings about their age at baptism, attitudes of parents, importance of the reasons for the decision to be baptized and feelings about understanding of the Bible at the time of baptism.

The instrument was tested in a pilot study to ascertain the clarity and understanding of the questions. Five hundred and eighty two children completed and returned the questionnaires.

The findings of this study can be summarized by considering each of the eight null hypotheses in relationship to the results of the research:

Hypothesis I: There will be no relationship between the age at baptism and

a. The degree of understanding Bible doctrines at the time of baptism.

The results show that there is no relationship between the three age groups and the degree of understanding Bible doctrines. In all groups the recall of understanding the Bible at the time of baptism is about the same. Since increase in age at baptism was not related to increase of understanding, the results of this test do not support the application of Piaget's theory to age at baptism.

b. Satisfaction with the age at baptism.

The data show that there was a significant relationship between the degree of satisfaction with baptism and the three age groups. While most of the younger group felt satisfied with their age at baptism, a significantly higher proportion of the older baptismal group was satisfied with the age at baptism.

Despite the slightly lower proportion in the middle group as compared to the younger group who felt that it was the "right time" for baptism, the fact that a considerably larger proportion of the older group felt that it was the "right time" marginally supports the application of Piaget's theory to age at baptism.

Hypothesis II: There will be no significant relationship between the different intervals of time after baptism and:

a. The degree of understanding Bible doctrines.

From the findings of the study this null

hypothesis was rejected except for the older group, 14 years old and over, for which there was no significant relationship between the time since baptism and the understanding of Bible doctrines. For the total group and for the two younger groups, there was a relationship between the intervals of time since baptism and the degree of understanding the Bible. At the time of baptism the very young people felt that they understood the Bible doctrines. A few years later, young people felt that they did not understand as well at the time of baptism. The findings from this hypothesis test support the application of Piaget's theory to age at baptism, since it reflects the results of maturation with time. The more years from the time of baptism, the more they realized that their knowledge was limited at that time.

b. Satisfaction with the age at baptism.

The relationship between the different intervals of time after baptism and satisfaction as to the age at baptism is significant for the total sample as a whole and for the middle group (11 to 13 years old). As the young people get older the tendency is that more feel that they were too young when they were baptized.

Again as a result of maturation, young people sense to a greater degree, that they were unready for baptism. The results support the application of Piaget's theory to age at baptism.

Hypothesis III: There will be no significant relationship between the parents' influence and the age at baptism.

This null hypothesis is supported by the findings. No significant relationships were found between the father's and the mother's degree of influence and the three age group levels. This means probably that the influence of the parents was about the same in all three age groups. Since it was not found that the parents' influence decreased with an increase in age at baptism, the results of this test do not support the application of Piaget's theory to age at baptism.

Hypothesis IV: There will be no significant relationship between the number of years spent in Public or SDA school and the age at baptism.

From the results of this study the hypothesis is rejected for both public and Seventh-day Adventist elementary schools. The data show that there were significant relationships between the three age groups at baptism and the number of years the subjects attended public or Seventh-day Adventist elementary schools. The more years the children spent in elementary SDA schools, the greater the proportion of them who were baptized at a younger age. Those who had spent more years in public elementary schools were older when they were baptized.

The null hypothesis for the public and Seventh-

day Adventist high schools was retained: a significant relationship was not found between the three age group levels and the years spent in high schools (SDA or public). This was to be expected because of the small number attending high school before baptism. Hypothesis IV is not related to Piaget's theory.

Hypothesis V: There will be no significant relationship between the various age groups at baptism and the degree of influence of each of the various factors in their decision for baptism.

a. Influence of the Minister

The findings of the study lead to a rejection of this hypothesis. One notices that there were significant relationships between the minister's influence and the three age group levels. As the children grow older, they perceive less influence of the minister on their decision to be baptized. Probably because they became more rebellious toward authority and closer to teenagers' influence.

b. Influence of the Academy Teacher

The results of the study show a relationship between the various age groups and the influence of the Academy teacher. But one should be very cautious about the degree of this influence because the children in the younger age group (6 to 10 years old) have not had much contact with an Academy teacher.

c. Influence of the Parents

A relationship was found between the parents' influence and the three age groups in their decision for baptism. The findings show that the parents had a great influence especially on the younger group; but with maturity, as the subjects grow older, fewer of them feel that their parents had a "great positive influence."

d. Influence of the Sabbath School

The null hypothesis that there will be no relationships between the various age group levels and the degree of influence of the Sabbath school was rejected: there is a significant relationship between the degree of influence of Sabbath school and the age groups. Sabbath school had an especially positive influence for the younger ones. For the ten years old and over it seems that Sabbath school had less influence on their decision for baptism.

e. Influence of the Pathfinders

The findings of this research show that there was a relationship between the three age groups at baptism and the degree of influence of the Pathfinders in their decision for baptism. As children grew older, more young people thought that Pathfinders had no influence in their decision for baptism.

f. Influence of Evangelistic Meetings

The results of this study lead to a rejection of the null hypothesis: there were significant relationships

between the three age groups and the degree of influence of evangelistic meetings in the young people's decision for baptism. The group who felt that evangelistic meetings did not have much of an influence was the middle age group (11 to 13 years old) where more children decide to be baptized. More than 50 percent of the younger (6 to 10 years old) group and of the older group (14 and more years old) felt that evangelistic meetings had a positive influence. Probably the younger and older ones have not yet decided and therefore are ready to respond at the evangelistic meetings. The eleven to thirteen year old children probably have already made their decision about baptism in the baptismal preparation classes in schools.

The null hypothesis was retained for the following factors where there were no significant relationships between the three age groups and the degree of influence in the decision for baptism: the elementary school teacher, the College teacher, adult relatives or friends, peers, radio-TV influence, and "week of prayer."

The results with respect to the minister, Sabbath school, and evangelistic meetings support the application of Piaget's theory to age at baptism. However the results for elementary school teacher, adult relatives or friends, peers, radio-TV, and "week of prayer" do not support Piaget's theory. Results for Academy teacher and Pathfinders are related to age

factors rather than to Piaget's theory.

Hypothesis VI: There will be no significant relationship between the number of years spent in Public or SDA elementary school and the degree of each of various factors in the decision for baptism.

This hypothesis was rejected on the basis of the findings with respect to some of the factors. There is a significant relationship between the number of years spent in public and SDA elementary school and the influence of the elementary school teacher. This shows that children are influenced by the elementary school teacher either in public or in SDA elementary schools. More years spent in these schools, more is the influence of the teacher. However the "positive influence" of the teacher diminishes as the children spent more years in school probably, as mentioned before, because of rebellion toward authority and influence of teenagers.

There is also a significant relationship between the number of years spent in public elementary school and the influence of adult relatives or friends, and media broadcasts. This hypothesis has no relationship to Piaget's theory.

Hypothesis VII: There will be no significant relationships between the degree of understanding Bible doctrines and the degree of satisfaction

at age of baptism.

The hypothesis was rejected. The data show that there were significant relationships between the degree of understanding Bible doctrines and the degree of satisfaction with baptism.

As the young people understand Bible doctrines "very well" they feel also that it was the "right time" to be baptized. When they felt they "understood little," they also felt they were "too young." Those who show "no feeling" about their satisfaction as to age at baptism indicate "little understanding" of Bible doctrines.

As degree of satisfaction at the age of baptism would be related to affective rather than moral/cognitive development the results of this hypothesis will not be interpreted as supporting the application of Piaget's theory to age at baptism.

Hypothesis VIII: There will be no significant relationship between the age at baptism and the expressed reasons for baptism.

a. Relationship between the age at baptism and the influence of classmates in the decision for baptism.

This hypothesis was rejected on the basis of the findings. There is a significant relationship between the influence of classmates and the age at baptism.

The older group of children at baptism felt that

the influence of classmates was smaller. This supports the application of Piaget's theory to age at baptism.

b. Relationship between the three age group levels and the importance of the influence of the parents in their decision for baptism.

The null hypothesis is rejected: there is a significant relationship between the influence of the parents and the age for baptism. A small proportion of the younger subjects felt that the expectations of the parents had an "extreme importance" and when they became older less felt that way.

The older groups of children at baptism felt that the influence of the parents was less important. This supports the application of Piaget's theory to age at baptism.

c. Relationship between the three age group levels at baptism and the influence of understanding Bible doctrines in the decision for baptism.

Findings of this study lead to the rejection of the hypothesis; there is a significant relationship between the three group levels at baptism and the influence of understanding Bible doctrines.

In the younger group and in the older group more subjects thought that the Bible had an "extreme importance" in their decision for baptism. The "extreme importance" of Bible understanding is even greater in the younger group compared with the two other groups. As the

importance of Bible understanding does not increase steadily with age the results of this test do not support the application of Piaget's theory to age at baptism.

The Findings and the Review of Literature

The concept of the Waldenses mentioned in the review of literature agrees with the findings: whoever has reached a mature enough age should be baptized, reborn in the soul, illuminated. This seems to be above the "Concrete Operations" stage because understanding and commitment are involved.

Oosterwal expressed the same idea that baptism is an act of faith, of personal decision and obedience of faith. The child has to "decide" and this is not done at the infant level of understanding.

White says that some children are more mature in their Christian experience than others at any age. It was discovered that some young children are mature very early (group 6 to 10 years old) for baptism.

H.M.S. Richards mentions repentance before baptism, and Dower talks about conversion. These concepts should be characteristics of the "Formal Operations" stage.

Johnson, in his research on preparation for baptism, states that the primary responsibility of nurturing the children rests with the parents. The study shows also that the parents have the greatest influence for baptism. The pastor's influence is second followed

by the teacher's. This study does not find that the teacher is the third influence, it is adult relatives and friends, followed by peers, "week of of prayer," Sabbath school, evangelistic meetings, then only comes the elementary school teacher. This research also does not agree with Johnson's who found that the Pathfinders had a great influence in readiness for baptism. This study shows that the Pathfinders are among the least strong influences for baptism. This study agrees with the findings of Cummings that evangelism is more influential than school and Sabbath school in the decision for baptism.

At first glance the findings with respect to age at baptism seem to disagree with the recommendations of Habenicht and Bell that children may be baptized at an early age. However, having discussed this further with Habenicht, she clarified her opinion--it is only in exceptional cases that she recommends baptism at an early age, that is, when children "recognize Christ as their Saviour and accept His sacrifice for them, when they have some basic understanding of what it means to unite with the church" (Habenicht and Bell, 1983, p. 157). In such cases they must have a clear understanding of what they are doing. To some extent therefore, the findings of the study do agree with the recommendations of Habenicht and Bell.

Conclusions

Relationships between Piaget's Theory of Cognitive and
Moral Development to Readiness
for Baptism

The relationship between the intervals of time since baptism and the satisfaction with age at baptism suggests that, as people grow older they perceive that they were not as prepared as they might have been for baptism. There is a maturation, as indicated in the Piagetian stages, a recognition of a level of development or passage from a stage where they first felt they understood well to one where they did not understand so well.

At a younger age the minister has a "great positive influence," but as the children move to the stage of Formal Operations (11 to 15 years of age), they feel that the minister has not so much a "great positive influence." This is a sign of maturation. The child is more accountable to himself, as in the second stage of moral development for Piaget when he talks about the stage of autonomy. The "great positive influence" shifts to "some influence" only, on the part of the pastor. This is another sign of accountability in the child of the "Formal Operations" stage.

The younger children also feel a great influence of parents; but, when the children progress towards the "Formal Operations" stage, (from 11 to 15), the "great positive influence" of the parents becomes less

important. One notices that more of the older children in the third group of the study (14 and over) felt that the parents had "no influence," but still few felt that they had a "negative influence." It seems as though the child becomes independent in his thinking, more autonomous. A child in the "Formal Operations" stage, the fourth and last of the Piagetian stages, feels mature enough to decide for himself. He depends less on others or on external influences for his judgment. It must be noted that the natural rebellion of teenagers towards parents may have influenced the findings (among the 14 years old and over). The influence of the peers also is important at that age but it was not indicated in the findings.

The influence of the parents is noticed also in the last hypothesis (VIII), in accordance with the "Formal Operations" stage. It shows more maturity on the part of the older children, who feel that, even if they state that the parents did not have a "great influence " on the decision for baptism, they still sense that the parental influence is important in their life.

When one looks at the degree of understanding and the satisfaction with their baptism, one finds a strong correspondence between Piaget's theory and the results of the data analysis. With the possibility of understanding better at the age of accountability, in the "Formal Operations" stage, there seems to be a better

possibility of satisfaction with the decision for baptism. When the child is able to understand abstract concepts at the age of baptism, he thinks also that it is the "right time" to be baptized. All the children in the older group (14 and over), when they feel accountable for their actions, also feel able to understand doctrines: thus it seems as though they are on the hypothetico-deductive level of abstract thinking. As Piaget said, there is an interdependence of the moral development and the cognitive development. Those in the "Formal Operations" stage understand higher concepts and their implications: they are satisfied with the actions for which they feel accountable.

The findings of the study show a progression with age according to Piagetian stages. When studying those who felt that it was "too late" to be baptized, there is a progression from the younger to the older children. More of the older ones at the time of baptism thought that it was "too late."

As children grow older, they think more and more that they understood "very little" the Bible doctrines. One can see that as years go by, fewer children indicated that they understood the Bible "very well." When children are young, they feel that they understand the Bible "very well." As they grow older, the breadth and depth of understanding increases in such a way that they realize that understanding was not as complete as it was

first thought to be.

When the relationship between the understanding of Bible doctrines and the intervals of time since baptism is studied, there is a progression following Piaget's theory that children progress in their development from one stage to another. In the younger group (6 to 10 years of age), as the children grow older they reject the former opinion about their understanding of Bible doctrines. Many felt they did not understand the Bible a few years before. In the second group of young people (11 to 13 years of age), the progression with age is only shown in the proportion of those who "understood very little."

The Piagetian progression with age is shown in the fact that as the younger people grow older and more mature a smaller proportion indicated that baptism was at the "right time." There is also a great proportion of those who felt that they were "too young" at the time of baptism but only after six to ten years have passed by since baptism.

The younger ones more than the older ones felt that the influence of the parents was a "great positive" one. This shift is also explained in Piaget's Moral Judgment of the Child" (1960) where objective responsibility is replaced by subjective responsibility and, as Piaget says, "objective responsibility diminishes on the average as the child grows older, and subjective

responsibility gains correlatively in importance" (p. 129). The child moves from adult constraint (external pressure) and moral realism to moral autonomy (from ages 8-9 for Piaget), "for moral autonomy appears when the mind regards as necessary an ideal that is independent of all external pressure" (Ibid. p. 194). "Autonomy therefore appears only with reciprocity, when mutual respect is strong enough to make the individual feel from within the desire to treat others as he himself would wish to be treated" (Piaget, 1960, p. 194).

Many subjects in the younger group (6 to 10) who felt that it was the "right time" to be baptized also understood the Bible "very well." One notices that a large proportion of those young people who did not understand the Bible "very well" felt that they were "too young," and as seen before, a proportion had "no feeling" and "understood little" the Bible doctrines. The same trend is shown when the middle age group (11 to 13 years old) and the older (14 and above) are studied.

A progression of maturation is shown in the fact that less of the older ones felt that the influence of the classmates was of "great importance." The influence of the parents is indicated by "less extreme importance" for the older subjects, (14 years old and above). Again the children are suppressing the "adult constraint," as Piaget calls the influence of the adults.

In summary the results of the study follow the

trend of cognitive development as demonstrated by Piaget: as the children become older there is a noticeable maturation in their thinking.

Seventh-day Adventist Perspectives on Age
at Baptism

1. Most of the young people in the Sample were satisfied with their decision to be baptized.

2. A very small percentage among the young people, almost negligible, felt that it was "too late" to be baptized.

3. A greater proportion of those baptized at a later age felt that this had taken place at the right time.

4. Irrespective of chronological age, when young people decided to be baptized they felt that they understood the the Bible "very well."

5. Several years after baptism, young people realized that they had not understood the Bible's doctrines as well as they had thought at the time of their baptism.

6. Within the first year after baptism none of the people in the younger group (6 to 10 years old) felt that they did not understand the Bible. The young people in the sample felt that they knew what they were doing at the time of their baptism.

7. After two to ten years, young people start to feel that they did not understand the doctrines as

well as they thought they did when they were baptized. This is true of all the age groups.

8. More of those who have attended public school for several years were baptized at age 14 and over.

9. Most of those who had attended public school only one or two years were baptized younger.

10. As the young people mature, they put less emphasis on the Seventh-day Adventist minister's influence in their decision to be baptized.

11. As the children grow older, the dominant level of influence of the Seventh-day minister shifts from "great positive influence" to "some positive influence."

12. The influence of the pastor and church activities is of prime importance to the children whose parents are not supporting the decision for baptism.

13. Parents have a greater influence in the decision for baptism in the younger group (6 to 10 years of age).

14. The middle age group (11-13 years of age) felt "some influence" on the part of the parents in their decision for baptism.

15. As the younger ones grow older, they come to judge that their parents had "less influence" than they formerly thought.

16. A small proportion of people in the older

group (14 and more years old) even felt that the parents had a "negative influence" on their decision for baptism.

17. The Sabbath school had a "great positive influence," especially on the younger ones in their decision for baptism. Sabbath school has "less influence" when the children grow older.

18. Pathfinders has not shown a very large influence in the decision for baptism. In the middle age group (11 to 13) where there are more baptisms, the Pathfinders are typically reported to have an even greater "negative influence" than a "great positive influence."

19. Unexpectedly it was found that in the age group eleven to thirteen years old where the greater proportion of young people are baptized, almost half of the young people felt that the evangelistic meetings had "no influence" on their decision for baptism, and only one third felt that they had a "positive influence." Probably because their decision to be baptized had been made already in school baptismal class.

20. More of the youngest group (6 to 10 years old) and of the oldest group (14 and more years old) than of the middle age group (11 to 13) felt that the evangelistic meetings had a "positive influence."

21. There is a good relationship between understanding the Bible and satisfaction with the decision to be baptized. More of those who felt that

they "understood very well" thought that it was the "right time" for them to be baptized.

22. As far as expressed reasons for baptism are concerned the young people noticed that their classmates had a "moderate," "little," or "no importance" in their decision for baptism; and, as the group grows older the peers have even less importance.

23. The four most important factors to influence the decision for baptism are, in order: parents, minister, adult relatives or friends, and peers.

24. Coming back to the importance of the parents in the children's decision for baptism, every age group shows the same trend: the largest proportion at each age level thought that "the parents expecting me to" had "no or little importance," then a smaller proportion believed in "moderate importance," and less in "great importance" and even less in "extreme importance." The children are aware of what they are doing. They are conscious of the importance of their commitment.

25. Older children know that, even if their parents did not force them to be baptized, they showed a "positive influence" by their example, their spiritual influence, and the environmental factors they created in a family. It is not a direct influence, but a more mature child notices it more than a younger one.

26. An interpretation of the relationship between understanding and satisfaction at baptism

suggests that cognitive development works hand in hand with affective development. A greater proportion of those who felt that it was the "right time" to be baptized claimed that they understood the Bible doctrines "very well." A great proportion of subjects who felt that they were "too young" "understood little" the Bible doctrines. Also a great proportion of people who felt that they "understood little" had "no feeling" toward their satisfaction for baptism.

27. Another important fact in the young people's decision to be baptized is the knowledge and understanding of Bible doctrines. All three groups of Seventh-day Adventist children thought that the understanding of truth is important in order to decide for baptism.

Recommendations

The Piagetian theory is able to contribute to an understanding and facilitation of cognitive and moral development among young people in the Seventh-day Adventist Church. Children at a younger age are not able to understand abstract concepts, even if they decide to be baptized. At a certain stage children cannot grasp what they will comprehend at a later stage.

Preparation. Training should be curricularized toward readiness for baptism. Adventist schools and Sabbath schools should include adequate programs to

prepare children for baptism.

Parental attitude. Adults should be careful in judging children's attitudes toward baptism. They should be patient and full of empathy. Parents, teachers, and ministers should avoid pressure or authoritarian attitudes in the decision for baptism. They should prepare the children for the shift from "adult constraint" to "moral autonomy" and should create an atmosphere by means of worship activities at home, at school and in church so children may have positive feelings toward religion and baptism.

Involvement. The children must be allowed to participate in discussion where they can explain their positions on autonomy and readiness for baptism, where youth can practice their hypothetico-deductive reasoning. Parents, teachers and ministers should facilitate the development in the child of the morality of mutual respect for peers, for members of the family, for church members, and for society in general.

In summary, the decision for baptism must be the child's. It is not to be forced by parents, minister, teacher, or friends. Children must know that they are accountable and responsible. Parents, teachers, and ministers should be facilitators to young people in their decision for baptism.

Recommendations for Further Study

1. A study of readiness for baptism on a large scale is suggested using a wider sample all over the United States and some other country and crossculturally.
2. Readiness for baptism could be studied using Piagetian stories in moral development and finding the implications to children in the baptismal class of the SDA church.
3. A special study could be done on a wider scale among people who have apostatized trying to find out their feelings about baptism in the SDA church.

APPENDICES

APPENDIX A

APPENDIX B

APPENDIX C

APPENDIX D

APPENDIX E

APPENDIX A

PIAGET STORIES
OF
CLUMSINESS, LIES, STEALING, PUNISHMENT, COLLECTIVE
AND COMMUNICABLE RESPONSIBILITY, IMMANENT
JUSTICE, RETRIBUTIVE AND
DISTRIBUTIVE JUSTICE.

STORIES OF CLUMSINESS

I. A. A little boy who is called John is in his room. He is called to dinner, He goes into the dining-room. But behind the door there was a chair, and on the chair there was a tray with fifteen cups on it. John could not have known that there was all this behind the door. He goes in, the door knocks against the tray, bang go the fifteen cups, and they all get broken!

B. Once there was a little boy whose name was Henry. One day when his mother was out he tried to get some jam out of the cupboard. He climbed up on to a chair and stretched out his arm. But the jam was too high up and he couldn't reach it and have any. But while he was trying to get it he knocked over a cup. The cup fell down and broke.

Geo (6 years old): "Is one of the boys naughtier than the other? The first is because he knocked over twelve cups. If you were the daddy, which one would you punish most? The one who broke twelve cups. Why did he break them? The door shut too hard and knocked them. He didn't do it on purpose."

II. A. There was little boy called Julian. His father had gone out and Julian thought it would be fun to play with his father's ink-pot. First he played with the pen, and then he made a little blot on the table cloth.

B. A little boy who was called Augustus once noticed that his father's ink-pot was empty. One day that his father was away he thought of filling the ink-pot so as to help his father, and so that he should find it full when he came home. But while he was opening the ink-bottle he made a big blot on the table cloth.

Const (7 years old): "Which one is the most naughty? The one who made the big blot. Why? Because it was big. Why did he make a big blot? To be helpful. And why did the other one make a little blot? Because he was always touching things. He made a little blot. Then which of them is the naughtiest? The one who made a big blot."

III. A. There was once a little girl who was called Marie. She wanted to give her mother a nice surprise, and cut out a piece of sewing for her. But she didn't know how to use the scissors properly and cut a big hole in her dress.

B. A little girl called Margaret went and

took her mother's scissors one day that her mother was out. She played with them for a bit. Then as she didn't know how to use them properly she made a little hole in her dress.

Const (7 years old): "Which of them is naughtiest? The one who made the big hole. Why did she make this hole? She wanted to give her mother a surprise. That's right. And the other one? She took the scissors because she was always touching things and made a little hole. That's right. Then which of the little girls was nicest? ...(hesitation). Say what you think. The one who made the little hole is the nicest. If you were the mother you would have seen everything they did. Which would you have punished most? The one who made a big hole. And which one would you have punished least? The one who made the little hole. And what would the one who made the big hole say when you punished her most? She would say, I wanted to give a surprise. And the other one? She was playing. Which one ought to be punished most? The one who made the big hole.

STORIES OF LIES

A. A little boy (or a little girl) goes for a walk in the street and meets a big dog who frightens him very much. So then he goes home and tells his mother he has seen a dog that was as big as a cow.

B. A child comes home from school and tells his mother that the teacher had given him good marks, but it was not true; the teacher had given him no marks at all, either good or bad. Then his mother was very pleased and rewarded him.

Driv (7 years old): "Which of these two boys is the naughtiest? The one who said he saw a dog as big as a cow. Is that naughtier? -He is the naughtiest because he told the biggest lie. Why is it the biggest lie? Because he said a much bigger one than in the other story. Why? Because it couldn't have happened."

Sav (7) says that the naughtiest is the lie about the dog "because it couldn't be. And the one about the teacher? Yes, that could be, but it's not true. Which of these two children would you punish most? The one of the dog. -Why? Because it couldn't happen. Did the mother believe the lie about the dog? No. And would the mother have believed the lie about the teacher? Perhaps. When is it naughtiest, when the mother believes the lie or when she can't believe it? When you can't believe it."

STORIES OF STEALING

A. Alfred meets a little friend of his who is very poor. This friend tells him that he has had no dinner that day because there was nothing to eat in his home. Then Alfred goes into a baker's shop, and as he has no money, he waits till the baker's back is turned and steals a roll. Then he runs out and gives the roll to his friend.

B. Henriette goes into a shop. She sees a pretty piece of ribbon on a table and thinks to herself that it would look very nice on her dress. So while the shop lady's back is turned (while the shop lady is not looking), she steals the ribbon and runs away at once.

Examples of objective responsibility:

Sci (6 years old): "Is one of them naughtier than the other? Yes.. the other? Yes...No. They're just the same. Why did the first one steal the roll? Because his friend liked it. Why did the little girl steal the ribbon? Because she was longing for it. Which one would you punish most? The boy who stole the roll and gave it to his brother. Must one of them be punished more than the other? Yes. The little boy who stole to give to his brother. He must be punished more. Rolls cost more."

Schma (6): "Is one of these children naughtier than the other? The boy is, because he took the roll. It's bigger. Ought they to be punished? Yes. Four slaps for the first. And the girl? Two slaps. Why did he take the roll? Because his friend had had no dinner. And the other child? To make herself pretty."

Examples of subjective responsibility:

Corm (9 years old): "Which of them is the naughtiest? The little girl took the ribbon for herself. The little boy took the roll too, but to give it to his friend who had had no dinner. If you were the school teacher, which one would you punish most? The little girl."

Nuss (10) "Which one is the naughtiest? The little girl is because she took it for herself."

STORIES OF PUNISHMENT

A boy has not done his sums for school. The next day he tells the teacher that he couldn't do his sums because he was ill. But as he had fine rosy cheeks the teacher thought that he was making it up, so he went and told his father and mother. The father wants to punish the little boy, but he can't decide between three punishments. First punishment: to copy out a poem fifty times. Second punishment: the father will say to the boy, "You say you are ill. Very well then, we shall take care of you. You shall go to bed for a whole day and take a dose of medicine to make you better." Third punishment: "You have told a lie. Now I shall not be able to believe you any longer, and even if you tell the truth I shall not be sure." The next day the boy gets a good mark at school. Whenever he gets a good mark his father gives him a penny to put in his money box. But this time when the boy comes home and says he has had a good mark the father says, "That may be true, old man, but as you told a lie yesterday I can't believe you any longer. I won't give you a penny to-day because I don't know whether what you are telling me is the truth. If you go several days without telling any lies then I shall believe you again and everything will be all right."

Which is the fairest of these three punishments?

Syl (7 1/2 years old): "The fairest? To make him fifty lines. That's the worst punishment, because he isn't allowed out."

Ali (7 1/2): "I'd make him write out fifty lines in his copy book. That would be a punishment, then he wouldn't do it again because he'd have to write them out again. Is that the fairest? It serves the little boy right, because he didn't need to tell lies. It is the fairest because it is a strict punishment. Which is the fairest? Writing out fifty lines because it's a bore. He can't have any fun."

Buh (12 1/2 years old): "Which do you think is the fairest? To make him go to bed. Why? Because he tried to make them believe he was ill. And which of the other two is the fairest? Not to believe him any longer. Why? Because he told a lie. Which is the punishment that has no connection? Copying out a problem fifty times. And which has most connection? Putting him to bed. And what about a fourth which would be not to punish him at all, would that do? He ought to be punished all the same."

STORY ABOUT COLLECTIVE AND
COMMUNICABLE RESPONSIBILITY

A lot of boys, as they were coming out of school, went to play in the street, and started throwing snowballs at each other. One of the boys throws his ball too far and breaks a window-pane. A gentleman comes out of the house and asks who did it. As no one answers he goes and complains to the school master. Next day the master asks the class who broke the window. But again, no one speaks. The boy who had done it says it wasn't he, and the others won't tell on him. What should the master do? (If the child does not answer or misses the point, you can add details to make things clearer.) Ought he to punish no one, or the whole class?

Red (6 years old): "And what did the master do? He puniddled them all. Why all of them? Because he didn't know who it was had broken the window-pane. What did the one who broke the pane do? He said they weren't to tell. And what did the others think aut it? That they oughtn't to tell. And did the others think that was fair? Yes. What was? Not to tell."

STORY ON IMMANENT JUSTICE

Once there were two children who were stealing apples in an orchard. Suddenly a policeman comes along and the two children run away. One of them is caught. The other one, going home by a roundabout way, crosses a river on a rotten bridge and falls in to the water. Now what do you think? If he had not stolen the apples and had crossed the river on that rotten bridge all the same, would he also have fallen into the water?

Dep (6 years old): "What do you think about this story? It serves him right. He shouldn't have stolen. It serves him right. If he had not stolen the apples, would he have fallen in the water? No."

Pail (7 years old): "What do you think of that? It's fair. It serves him right. Why? Because he should not have stolen. If he had not stolen, would he have fallen into the water? No. Why? Because he would not have done wrong. Why did he fall in? To punish him."

Fleu (12 years old): "And if he hadn't stolen the apples, would he have fallen in too? (He laughs) The bridge isn't supposed to know whether he has stolen the apples."

Bar (13 years old): "It was perhaps a coincidence. But the punishment was what he deserved."

Cus (6 years old): "Did the bridge know he had stolen? No, but it had seen".

Eur (6 years old): "The bridge must have known, since it gave way and he was punished."

STORIES OF RETRIBUTIVE AND
DISTRIBUTIVE JUSTICE

A. A mother had two little girls, one obedient, the other disobedient. The mother liked the obedient one best and gave her the biggest piece of cake. What do you think of that?

B. One afternoon, on a holiday, a mother had taken her children for a walk along the Rhone. At four o'clock she gave each of them a roll. They all began to eat their rolls except the youngest, who careless and let his fall into the water. What will the mother do? Will she give him another one? What will the other say?

Story A:

Bar (6 years old): "It was fair. The other one was disobedient. But was it fair to give more to one than to the other? Yes. She (the disobedient one) must always do what she is told."

Wal (7 years old): "They both ought to have been given the same (if they were good). And the naughty ought to have been given nothing. She just ought to have been good."

Herb (9;10): "It was fair because the most obedient ought to have the best things. When we are obedient, people give us the best things."

Dea (11 years old): "The mother was quite right Why? Because she was obedient. The other hadn't the right to have as much as the one who obeyed her."

Story B:

Ded (8 years old): "She mustn't be given another one because she let it drop. What did the mother do? She was going to scold her. What did her elder sister think? That it was quite fair because she had not been careful."

Wy (9 years old): "Mustn't give her any more. Why? As a punishment."

Per (11 years old): "He ought to be given some more, because it wasn't his fault that he let it drop, and it isn't fair that he should have less than the others."

Mel (13 years old): "They should have divided up what the other children had left and given some to the

little chap. Was it fair to give him any more? Yes, but the child ought to have been more careful. What does "fair" mean? It means equality among everyone."

APPENDIX B
TABLES WITH NON SIGNIFICANT CHI SQUARE

TABLE 28

RELATIONSHIP BETWEEN THE AGE AT BAPTISM AND THE DEGREE
OF UNDERSTANDING THE BIBLE AT THE TIME OF BAPTISM

Age	Did not Under- stand	Underst Very Little	Under- stood Little	Underst Very Well	Total Frequency
6 to 10 Years	4 3.57	11 9.82	47 41.96	50 44.64	112
11 to 13 Years	22 6.03	32 8.77	185 50.68	126 34.52	365
14 and More	3 4.11	6 8.22	34 46.58	30 41.10	73
Total Freq	29	49	266	206	550
$X^2 = 5.39$ With 6 degrees of freedom.					
$P = .49$ Not significant					

TABLE 29

RELATIONSHIP BETWEEN THE TIME SINCE BAPTISM AND THE
UNDERSTANDING OF THE BIBLE FOR THE
OLDER GROUP (14+)

Time since Baptism	Did not Under- stand	Underst Very Little	Under- stood Little	Underst Very Well	Total Frequency
0 to 1 Year	1 3.23	1 3.23	12 38.71	17 54.84	31
2 to 5 Years	1 2.78	5 13.89	17 47.22	13 36.11	36
6 to 10 Years	0 0.00	0 0.00	4 100.00	0 0.00	4
Total Freq	2	6	33	30	71
$X^2 = 8.77$ With 6 degrees of freedom					
$P = .18$ Not significant					

TABLE 30

RELATIONSHIP BETWEEN THE INTERVALS OF TIME SINCE BAPTISM
AND SATISFACTION WITH THE AGE AT BAPTISM FOR THE 6-10
YEARS OLD GROUP.

Time since Baptism	Right Time	Too Young	Too Late	No Feeling	Total Frequency
0 to 1 Year	8 72.73	0 0.00	0 0.00	3 27.27	11
2 to 5 Years	24 44.44	13 24.07	1 1.85	16 29.63	54
6 to 10 Years	16 37.21	17 39.53	0 0.00	10 23.26	43
Total Freq	48	30	1	29	108
$X^2 = 9.31$ With 6 degrees of freedom					
P = .15 Not significant					

TABLE 31

RELATIONSHIP BETWEEN THE INTERVALS OF TIME SINCE BAPTISM
AND THE SATISFACTION WITH THE AGE AT BAPTISM FOR THE
OLDER GROUP (14+)

Time since Baptism	Right Time	Too Young	Too Late	No Feeling	Total Frequency
0 to 1 Year	23 76.67	3 10.00	0 0.00	4 13.33	30
2 to 5 Years	18 50.00	10 27.78	3 8.33	5 13.89	36
6 to 10 Years	1 25.00	2 50.00	1 25.00	0 0.00	4
Total Freq	42	15	4	9	70
$X^2 = 12.13$ With 6 degrees of freedom					
P = .059 Not significant					

TABLE 32

RELATIONSHIP BETWEEN THE DEGREES OF INFLUENCE OF THE
FATHER AND THE THREE AGE GROUP LEVELS

Age	Strong- Urged Me	Encour- aged Me	No Opinion	Some Resis- Tance	Defi- nitely Opposed	Total Frequency
6 to 10 Years	14 12.96	59 54.63	33 30.56	1 0.93	1 0.93	108
11 - 13 Years	34 9.69	234 66.67	72 20.51	6 1.71	5 1.42	351
14 and More	7 10.00	35 50.00	26 37.14	2 2.86	0 0.00	70
Total Freq	55	328	131	9	6	529
$\chi^2 = 15.05$ With 8 degrees of freedom						
P = .058 Not significant						

TABLE 33

RELATIONSHIP BETWEEN THE DEGREES OF INFLUENCE OF THE
MOTHER AND THE THREE AGE GROUP LEVELS

Age	Strong- Urged Me	Encour- aged Me	No Opinion	Some Resis- Tance	Defi- nitely Opposed	Total Frequency
6 to 10 Years	17 15.18	76 67.86	17 15.18	2 1.79	0 0.00	112
11 to 13 Years	51 13.97	258 70.68	43 11.78	11 3.01	2 0.55	365
14 and More	8 11.11	49 68.06	10 13.89	4 5.59	1 1.39	72
Total Freq	76	386	70	17	3	549
$\chi^2 = 5.11$ With 8 degrees of freedom						
P = .74 Not significant						

TABLE 34

RELATIONSHIP BETWEEN THE YEARS SPENT IN PUBLIC
HIGH SCHOOL AND THE THREE AGE GROUP LEVELS

Age	One Year	Two Years	Three Years	Total Frequency
6 to 10 Years	1 25.00	2 50.00	1 25.00	4
11 to 13 Years	13 72.22	3 16.67	2 11.11	18
14 and More	12 57.14	6 28.57	3 14.29	21
Total Freq	26	11	6	43
$X^2 = 3.30$ With 4 degrees of freedom				
P = .50 Not significant				

TABLE 35

RELATIONSHIP BETWEEN THE YEARS SPENT IN SDA HIGH
SCHOOL AND THE THREE AGE GROUP LEVELS

Age	One Year	Two Years	Three Years	Four Years	Total Frequency
6 to 10 Years	6 11.11	20 37.04	14 25.93	14 25.93	54
11 to 13 Years	45 18.91	70 29.41	71 29.83	52 21.85	238
14 and More	13 20.31	16 25.00	22 34.37	13 20.31	64
Total Freq	64	106	107	79	356
$X^2 = 3.30$ With 6 degrees of freedom					
P = .63 Not significant					

TABLE 36

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF
INFLUENCE OF THE ELEMENTARY SCHOOL TEACHER IN THEIR
DECISION FOR BAPTISM AND THE THREE AGE GROUP LEVELS

Age	Negative Influence	No Influence	Some Positive Influence	Great Positive Influence	Total Frequency
6 to 10 Years	6 5.45	40 36.36	49 44.55	15 13.64	110
11 to 13 Years	12 3.28	134 36.61	175 47.81	45 12.30	366
14 and More	7 9.72	35 48.61	24 33.33	6 8.33	72
Total Freq	25	209	248	66	548
$X^2 = 11.97$ With 6 degrees of freedom					
$P = .06$ Not significant					

TABLE 37

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE COLLEGE TEACHER IN THEIR DECISION FOR BAPTISM
AND THE THREE AGE GROUP LEVELS

Age	Negative Influence	No Influence	Some Positive Influence	Great Positive Influence	Total Frequency
6 to 10 Years	7 8.43	73 87.95	2 2.41	1 1.20	83
11 to 13 Years	20 6.67	268 89.33	9 3.00	3 1.00	300
14 and More	3 4.84	56 90.32	1 1.61	2 3.23	62
Total Freq	30	397	12	6	445
$X^2 = 3.01$ With 6 degrees of freedom					
$P = .80$ Not significant					

TABLE 38

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE ADULT RELATIVES AND FRIENDS IN THEIR DECISION
FOR BAPTISM AND THE THREE AGE GROUP LEVELS

Age	Negative Influence	No Influence	Some Positive Influence	Great Positive Influence	Total Frequency
6 to 10 Years	4 3.57	36 32.14	46 41.07	26 23.21	112
11 to 13 Years	13 3.54	139 37.87	157 42.78	58 15.80	367
14 and More	3 4.05	27 36.49	30 40.54	14 18.92	74
Total Freq	20	202	233	98	553
$X^2 = 3.65$ With 6 degrees of freedom					
$P = .72$ Not significant					

TABLE 39

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE PEERS IN THEIR DECISION FOR BAPTISM AND THE THREE
AGE GROUP LEVELS

Age	Negative Influence	No Influence	Some Positive Influence	Great Positive Influence	Total Frequency
6 to 10 Years	9 8.26	31 28.44	50 45.87	19 17.43	109
11 to 13 Years	23 6.20	140 37.74	154 41.51	54 14.56	371
14 and More	7 9.59	26 35.62	26 35.62	14 19.18	73
Total Freq	39	197	230	87	553
$X^2 = 5.50$ With 6 degrees of freedom					
$P = .48$ Not significant					

TABLE 40

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE RADIO AND TV BROADCAST IN THEIR DECISION FOR
BAPTISM AND THE THREE AGE GROUP LEVELS

Age	Negative Influence	No Influence	Some Positive Influence	Great Positive Influence	Total Frequency
6 to 10 Years	10 9.43	88 83.02	7 6.60	1 0.94	106
11 to 13 Years	28 7.89	289 81.41	33 9.30	5 1.41	355
14 and More	6 8.33	55 76.39	9 12.50	2 2.78	72
Total Freq	44	432	49	8	533
$X^2 = 3.14$ With 6 degrees of freedom					Total
$P = .79$ Not significant					

TABLE 41

RELATIONSHIP BETWEEN THE DIFFERENT DEGREES OF INFLUENCE
OF THE WEEK OF PRAYER IN THEIR DECISION FOR BAPTISM AND
THE THREE AGE GROUP LEVELS

Age	Negative Influence	No Influence	Some Positive Influence	Great Positive Influence	Total Frequency
6 to 10 Years	4 3.70	42 38.89	40 37.04	22 20.37	108
11 to 13 Years	13 3.59	161 44.48	129 35.64	59 16.30	362
14 and More	1 1.41	33 46.48	24 33.80	13 18.31	71
Total Freq	18	236	193	94	541
$X^2 = 2.61$ With 6 degrees of freedom					
$P = .85$ Not significant					

TABLE 42

RELATIONSHIP BETWEEN THE INFLUENCE OF THE MINISTER
AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 1.72	6 10.34	20 34.48	31 53.45	58
2 to 4 Years	4 9.52	3 7.14	24 57.14	11 26.19	42
4 to 6 Years	2 5.71	4 11.43	19 54.29	10 28.57	35
6 to 8 Years	3 6.00	3 6.00	20 40.00	24 48.00	50
Total Freq	10	16	83	76	185
$X^2 = 13.93$ With 9 degrees of freedom					
P = .12 Not significant					

TABLE 43

RELATIONSHIP BETWEEN THE INFLUENCE OF THE ACADEMY TEACHER
AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	2 3.70	42 77.78	7 12.96	3 5.56	54
2 to 4 Years	3 8.11	26 70.27	8 21.62	0 0.00	37
4 to 6 Years	3 9.38	21 65.62	7 21.87	1 3.13	32
6 to 8 Years	4 8.89	29 64.44	10 22.22	2 4.44	45
Total Freq	12	118	32	6	168
$X^2 = 5.68$ With 9 degrees of freedom					
P = .77 Not significant					

TABLE 44

RELATIONSHIP BETWEEN THE INFLUENCE OF THE COLLEGE TEACHER
AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	2 4.00	46 92.00	0 0.00	2 4.00	50
2 to 4 Years	2 5.88	28 82.35	4 11.76	0 0.00	34
4 to 6 Years	1 3.70	23 85.19	2 7.41	1 3.70	27
6 to 8 Years	5 12.50	34 85.00	0 0.00	1 2.50	40
Total Freq	10	131	6	4	151

$X^2 = 14.17$ With 9 degrees of freedom
P = .11 Not significant

TABLE 45

RELATIONSHIP BETWEEN THE INFLUENCE OF THE PARENTS
AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 1.69	0 0.00	35 59.32	23 38.98	59
2 to 4 Years	0 0.00	3 7.32	18 43.90	20 48.78	41
4 to 6 Years	0 0.00	2 5.56	14 38.89	20 55.56	36
6 to 8 Years	2 4.00	6 12.00	22 44.00	20 40.00	50
Total Freq	3	11	89	83	186

$X^2 = 14.07$ With 9 degrees of freedom
P = .119 Not significant

TABLE 46

RELATIONSHIP BETWEEN THE INFLUENCE OF PEERS AND
THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	4 6.78	25 42.37	21 35.59	9 15.25	59
2 to 4 Years	3 7.32	13 31.71	17 41.46	8 19.51	41
4 to 6 Years	3 8.57	19 54.29	10 28.57	3 8.57	35
6 to 8 Years	6 12.00	17 34.00	19 38.00	8 16.00	50
Total Freq	16	74	67	28	185

$X^2 = 6.46$ With 9 degrees of freedom
P = .692 Not significant

TABLE 47

RELATIONSHIP OF THE INFLUENCE OF THE SABBATH SCHOOL
AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	4 6.78	21 35.59	26 44.07	8 13.56	59
2 to 4 Years	3 7.14	15 35.71	17 40.48	7 16.67	42
4 to 6 Years	0 0.00	16 45.71	16 45.71	3 8.57	35
6 to 8 Years	4 8.16	17 34.69	22 44.90	6 12.24	49
Total Freq	11	69	81	24	185

$X^2 = 4.63$ With 9 degrees of freedom
P = .86 Not significant

TABLE 48

RELATIONSHIP BETWEEN THE PATHFINDERS AND THE YEARS
SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	3 5.17	11 70.69	12 20.69	2 3.45	58
2 to 4 Years	2 5.00	25 62.50	11 27.50	2 5.00	40
4 to 6 Years	4 11.43	24 68.57	7 20.00	0 0.00	35
6 to 8 Years	5 11.11	32 71.11	5 11.11	3 6.67	45
Total Freq	14	122	35	7	178

$X^2 = 7.75$ With 9 degrees of freedom
P = .559 Not significant

TABLE 49

RELATIONSHIP BETWEEN THE INFLUENCE OF THE EVANGELISTIC
MEETINGS AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	6 10.53	24 42.11	15 26.32	12 21.05	57
2 to 4 Years	3 7.50	15 37.50	12 30.00	10 25.00	40
4 to 6 Years	5 14.29	14 40.00	8 22.86	8 22.86	35
6 to 8 Years	5 10.42	18 37.50	14 29.17	11 22.92	48
Total Freq	19	71	49	41	180

$X^2 = 1.60$ With 9 degrees of freedom
P = .996 Not significant

TABLE 50

RELATIONSHIP BETWEEN THE INFLUENCE OF THE WEEK OF PRAYER
AND THE YEARS SPENT IN PUBLIC ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	3 5.17	28 48.28	15 25.86	12 20.69	58
2 to 4 Years	4 9.52	14 33.33	16 38.10	8 19.05	42
4 to 6 Years	1 2.86	15 42.86	12 34.29	7 20.00	35
6 to 8 Years	3 6.52	23 50.00	14 30.43	6 13.04	46
Total Freq	11	80	57	33	181
X ² = 5.43 With 9 degrees of freedom					
P = .795 Not significant					

TABLE 51

RELATIONSHIP BETWEEN THE INFLUENCE OF THE MINISTER
AND THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	2 4.65	6 13.95	22 51.16	13 30.23	43
2 to 4 Years	4 6.78	2 3.39	28 47.46	25 42.37	59
4 to 6 Years	1 1.35	11 14.86	31 41.89	31 41.89	74
6 to 8 Years	15 4.40	45 13.20	164 48.09	117 34.31	341
Total Freq	22	64	245	186	517
X ² = 9.558 With 9 degrees of freedom					
P = .387 Not significant					

TABLE 52

RELATIONSHIP BETWEEN THE ACADEMY TEACHER AND
THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 2.50	29 72.50	9 22.50	1 2.50	40
2 to 4 Years	4 8.89	33 73.33	7 15.56	1 2.22	45
4 to 6 Years	4 6.35	47 74.60	11 17.46	1 1.59	63
6 to 8 Years	13 4.32	241 80.07	34 11.30	13 4.32	301
Total Freq	22	350	61	16	449
$\chi^2 = 8.80$ With 9 degrees of freedom					
P = .455 Not significant					

TABLE 53

RELATIONSHIP BETWEEN THE INFLUENCE OF THE COLLEGE TEACHER
AND THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	0 0.00	30 88.24	3 8.82	1 2.94	34
2 to 4 Years	3 7.14	37 88.10	2 4.76	0 0.00	42
4 to 6 Years	5 8.62	52 89.66	1 1.72	0 0.00	58
6 to 8 Years	18 6.57	246 89.78	6 2.19	4 1.46	274
Total Freq	26	365	12	5	408
$\chi^2 = 10.156$ With 9 degrees of freedom					
P = .337 Not significant					

TABLE 54

RELATIONSHIP BETWEEN THE INFLUENCE OF THE PARENTS AND THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS					
Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	0 0.00	4 9.09	15 34.09	25 56.82	44
2 to 4 Years	1 1.67	3 5.00	24 40.00	32 53.33	60
4 to 6 Years	1 1.35	2 2.70	34 45.95	37 50.00	74
6 to 8 Years	5 1.47	11 3.24	150 44.25	173 51.03	339
Total Freq	7	20	223	267	517
$\chi^2 = 6.105$ With 9 degrees of freedom					
P = .729 Not significant					

TABLE 55

RELATIONSHIP BETWEEN THE INFLUENCE OF ADULT RELATIVES AND FRIENDS AND THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS					
Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	3 6.82	16 36.36	19 43.18	6 13.64	44
2 to 4 Years	3 5.26	15 26.32	24 42.11	15 26.32	57
4 to 6 Years	2 2.70	31 41.89	31 41.89	10 13.51	74
6 to 8 Years	11 3.29	127 38.02	141 42.22	55 16.47	334
Total Freq	19	189	215	86	509
$\chi^2 = 8.008$ With 9 degrees of freedom					
P = .533 Not significant					

TABLE 56

RELATIONSHIP BETWEEN THE INFLUENCE OF PEERS A AND THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS					
Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	3 6.98	16 37.21	23 53.49	1 2.33	43
2 to 4 Years	2 3.51	23 40.35	20 35.09	12 21.05	57
4 to 6 Years	6 8.11	30 40.54	29 39.19	9 12.16	74
6 to 8 Years	23 6.87	111 33.13	146 43.58	55 16.42	335
Total Freq	34	180	218	47	509
$X^2 = 1.572$ With 9 degrees of freedom					
$P = .238$ Not significant					

TABLE 57

RELATIONSHIP BETWEEN THE INFLUENCE OF SABBATH SCHOOL AND THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS					
Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 2.38	13 30.95	20 47.62	8 19.05	42
2 to 4 Years	4 6.78	18 30.51	26 44.07	11 18.64	59
4 to 6 Years	3 4.05	27 36.49	35 47.30	9 12.16	74
6 to 8 Years	21 6.23	127 37.69	153 45.40	36 10.68	337
Total Freq	29	185	234	64	512
$X^2 = 6.75$ With 9 degrees of freedom					
$P = .663$ Not significant					

TABLE 58

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 2.44	33 80.49	7 17.07	0 0.00	41
2 to 4 Years	6 10.71	33 58.93	13 23.21	4 7.14	56
4 to 6 Years	3 4.23	51 71.83	15 21.13	2 2.82	71
6 to 8 Years	22 6.81	194 60.06	90 27.86	17 5.26	323
Total Freq	32	31	125	23	491
$X^2 = 12.50$ With 9 degrees of freedom					
P = .18 Not significant					

TABLE 59

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	1 2.50	23 57.50	11 27.50	5 12.50	40
2 to 4 Years	6 10.71	21 37.50	14 25.00	15 26.79	56
4 to 6 Years	6 8.22	28 38.36	21 28.77	18 24.66	73
6 to 8 Years	20 6.12	154 47.09	95 29.05	58 17.74	327
Total Freq	33	226	141	96	496
$X^2 = 10.24$ With 9 degrees of freedom					
P = .33 Not significant					

TABLE 60

RELATIONSHIP BETWEEN RADIO AND TV BROADCASTS
AND THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	3 7.50	32 80.00	4 10.00	1 2.50	40
2 to 4 Years	7 12.73	41 74.55	7 12.73	0 0.00	55
4 to 6 Years	5 7.04	61 85.92	4 5.63	1 1.41	71
6 to 8 Years	24 7.38	261 80.31	34 10.46	6 1.85	325
Total Freq	39	395	49	8	491
$X^2 = 5.33$ With 9 degrees of freedom					
P = .804 Not significant					

TABLE 61

RELATIONSHIP BETWEEN THE INFLUENCE OF THE WEEK OF PRAYER
AND THE YEARS SPENT IN SDA ELEMENTARY SCHOOLS

Years in Schools	Negative Influ- ence	No Influ- ence	Some Positive Influence	Great Positive Influence	Total Frequency
1 to 2 Years	2 5.13	19 48.72	14 35.90	4 10.26	39
2 to 4 Years	3 5.17	20 34.48	22 37.93	13 22.41	58
4 to 6 Years	3 4.23	33 46.48	21 29.58	14 19.72	71
6 to 8 Years	9 2.73	147 44.55	117 35.45	57 17.27	330
Total Freq	17	219	174	88	498
$X^2 = 5.885$ With 9 degrees of freedom					
P = .751 Not significant					

TABLE 62

RELATIONSHIP BETWEEN THE THREE AGE GROUP LEVELS AT
BAPTISM AND THE INFLUENCE OF "I FELT THE HOLY
SPIRIT" IN THE DECISION FOR BAPTISM

Age	No or Little Impor- tance	Moderate Impor- tance	Great Impor- tance	Extreme Impor- tance	Total Frequency
6 to 10 Years	13 11.82	32 29.09	34 30.91	31 28.18	110
11 to 13 Years	45 12.43	129 35.64	125 34.53	63 17.40	362
14 and More	8 10.96	18 24.66	24 32.88	23 31.51	73
Total Freq	66	179	183	117	545
$X^2 = 11.80$ With 6 degrees of freedom					
$P = .066$					

TABLE 63

RELATIONSHIP BETWEEN THE THREE AGE GROUP LEVELS AT
BAPTISM AND THE INFLUENCE OF "I WANTED TO FOLLOW
JESUS" IN THE DECISION FOR BAPTISM

Age	No or Little Impor- tance	Moderate Impor- tance	Great Impor- tance	Extreme Impor- tance	Total Frequency
6 to 10 Years	4 3.60	11 9.91	28 25.23	68 61.26	111
11 to 13 Years	17 4.70	55 15.19	121 33.43	169 46.69	362
14 and More	3 4.11	7 9.59	20 27.40	43 58.90	73
Total Freq	24	73	169	280	546
$X^2 = 9.58$					
$P = .143$					

APPENDIX C
SCALING OF FACTORS INFLUENCING BAPTISM

SCALING OF FACTORS INFLUENCING BAPTISM

TOTAL SAMPLE

ITEM	RANK	SCALE VALUE	STATEMENT
1	2	.7100	Minister
2	8	.1532	Elementary School Teacher
3	10	-.2048	Academy Teacher
4	12	-.3881	College Teacher
5	1	1.0619	Parents
6	3	.2526	Adult Relatives and Friends
7	6	.1668	Peers
8	7	.1549	Sabbath School
9	9	-.1484	Pathfinders
10	5	.1694	Evangelistic Meetings
11	11	-.3642	TV Broadcast
12	4	.2175	Week of Prayer

I FELT THAT IT WAS THE RIGHT TIME

1	2	.7001	Minister
2	7	.1656	Elementary School Teacher
3	10	-.1960	Academy Teacher
4	12	-.3625	College Teacher
5	1	1.2088	Parents
6	3	.3695	Adult Friends and Relatives
7	8	.1559	Peers
8	6	.2407	Sabbath School
9	9	-.1433	Pathfinders
10	5	.2644	Evangelistic Meetings
11	11	-.2935	Radio-TV Broadcast
12	4	.2977	Week of Prayer

I FELT THAT I WAS TOO YOUNG

1	2	.8123	Minister
2	7	.1375	Elementary School Teacher
3	10	-.1285	Academy Teacher
4	11	-.4094	College Teacher
5	1	.8656	Parents
6	6	.1529	Adult Friends and Relatives
7	3	.2129	Peers
8	8	.09409	Sabbath School
9	9	-.09956	Pathfinders
10	4	.2047	Evangelistic Meetings
11	12	-.4721	Radio-TV Broadcast
12	5	.1919	Week of Prayer

I FELT THAT IT WAS TOO LATE

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.4400	Minister
2	7	-.5393	Elementary School Teacher
3	4	.2090	Academy Teacher
4	5	.1224	College Teacher
5	1	.7497	Parents
6	10	-.2640	Adult Relatives and Friends
7	9	-.2280	Peers
8	11	-.3378	Sabbath School
9	8	-.08595	Pathfinders
10	6	-.4168	Evangelistic Meetings
11	12	-.6752	Radio-TV Broadcast
12	3	.3562	Week of Prayer

NO FEELING

4	12	-.3881	College Teacher
1	2	.6661	Minister
2	4	.1811	Elementary School Teacher
3	11	-.4275	Academy Teacher
4	12	-.5496	College Teacher
5	1	1.093	Parents
6	3	.2266	Adult Relatives and Friends
7	5	.1448	Peers
8	7	.07604	Sabbath School
9	9	-.2160	Pathfinders
10	8	.1902	Evangelistic Meetings
11	10	-.3474	Radio-TV Broadcast
12	6	.1083	Week of Prayer

FATHER STRONGLY URGED ME

1	2	1.028	Minister
2	5	.2780	Elementary School Teacher
3	10	-.2367	Academy Teacher
4	12	-.3696	College Teacher
5	1	1.803	Parents
6	7	.2070	Adult Relatives and Friends
7	9	.01975	Peers
8	4	.3909	Sabbath School
9	8	.09836	Pathfinders
10	3	.4652	Evangelistic Meetings
11	11	-.3413	Radio-TV Broadcast
12	6	.2766	Week of Prayer

FATHER ENCOURAGED ME

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.7441	Minister
2	6	.1903	Elementary School Teacher
3	10	-.2367	Academy Teacher
4	12	-.4165	College Teacher
5	1	1.172	Parents
6	3	.2612	Adult Relatives and Friends
7	5	.1947	Peers
8	7	.1715	Sabbath School
9	9	-.1443	Pathfinders
10	8	.1538	Evangelistic Meetings
11	11	-.3192	Radio-TV Broadcast
12	4	.2560	Week of Prayer

FATHER EXPRESSED NO OPINION

1	2	.5401	Minister
2	7	.006945	Elementary School Teacher
3	9	-.1313	Academy Teacher
4	11	-.3751	College Teacher
5	1	.6066	Parents
6	3	.2690	Adult Relatives and Friends
7	4	.2106	Peers
8	8	-.01912	Sabbath School
9	10	-.2686	Pathfinders
10	5	.1354	Evangelistic Meetings
11	12	-.4562	Radio-TV Broadcast
12	6	.08847	Week of Prayer

FATHER SHOWED SOME RESISTANCE

1	1	.7618	Minister
2	3.5	.3880	Elementary School Teacher
3	10	-.0944	Academy Teacher
4	11	-.2691	College Teacher
5	7	.2250	Parents
6	9	-.03784	Adult Relatives and Friends
7	8	.1988	Peers
8	3.5	.3880	Sabbath School
9	6	.3429	Pathfinders
10	2	.4931	Evangelistic Meetings
11	12	-.4955	Radio-TV Broadcast
12	5	.3753	Week of Prayer

FATHER DEFINITELY OPPOSED

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.6614	Minister
2	3.5	.4369	Elementary School Teacher
3	7.5	-.02848	Academy Teacher
4	11	-.7038	College Teacher
5	1	.7371	Parents
6	3.5	.4369	Adult Relatives and Friends
7	5	.3867	Peers
8	6	.08938	Sabbath School
9	9	-.3942	Pathfinders
10	10	-.4587	Evangelistic Meetings
11	12	-.7292	Radio-TV Broadcast
12	7.5	-.02848	Week of Prayer

MOTHER STRONGLY URGED ME

1	2	.9353	Minister
2	4	.3565	Elementary School Teacher
3	10	-.09689	Academy Teacher
4	11	-.3033	College Teacher
5	1	1.3300	Parents
6	7	.2904	Adult Relatives and Friends
7	8	-.009454	Peers
8	5	.3340	Sabbath School
9	9	-.05612	Pathfinders
10	6	.3094	Evangelistic Meetings
11	12	-.3364	Radio-TV Broadcast
12	3	.4178	Week of Prayer

MOTHER ENCOURAGED ME

1	2	.7529	Minister
2	7	.1557	Elementary School Teacher
3	10	-.2355	Academy Teacher
4	12	-.4262	College Teacher
5	1	1.0870	Parents
6	3	.2753	Adult Relatives and Friends
7	5	.1825	Peers
8	8	.1497	Sabbath School
9	9	-.1350	Pathfinders
10	6	.1622	Evangelistic Meetings
11	11	-.3310	Radio-TV Broadcast
12	4	.2411	Week of Prayer

MOTHER DID NOT EXPRESS ANY OPINION

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	1	.3094	Minister
2	7	-.03659	Elementary School Teacher
3	9	-.1996	Academy Teacher
4	11	-.4413	College Teacher
5	1	.4611	Parents
6	4	.1293	Adult Relatives and Friends
7	3	.2196	Peers
8	6	.008402	Sabbath School
9	10	-.2771	Pathfinders
10	5	.06181	Evangelistic Meetings
11	12	-.5421	Radio-TV Broadcast
12	8	-.07793	Week of Prayer

MOTHER SHOWED SOME RESISTANCE

1	1	.8516	Minister
2	7	.06295	Elementary School Teacher
3	8	-.08574	Academy Teacher
4	10	-.1170	College Teacher
5	4	.4414	Parents
6	2	.5138	Adult Relatives and Friends
7	3	.4723	Peers
8	9	-.09585	Sabbath School
9	11	-.2501	Pathfinders
10	6	.2670	Evangelistic Meetings
11	12	-.8100	Radio-TV Broadcast
12	5	.4181	Week of Prayer

MOTHER WAS DEFINITELY OPPOSED

1	5	.2692	Minister
2	5	.2692	Elementary School Teacher
3	8.5	.000038	Academy Teacher
4	11	-.2344	College Teacher
5	1	.2408	Parents
6	5	.2692	Adult Relatives and Friends
7	2	1.0770	Peers
8	5	.2692	Sabbath School
9	11	-.2344	Pathfinders
10	5	.2692	Evangelistic Meetings
11	11	-.2344	Radio-TV Broadcast
12	8.5	.000038	Week of Prayer

CLASSMATES WERE GOING TO BE BAPTIZED (NO OR LITTLE IMPORT.)

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.5429	Minister
2	8	.09913	Elementary School Teacher
3	10	-.2679	Academy Teacher
4	11	-.3954	College Teacher
5	1	.9054	Parents
6	7	.1470	Adult Relatives and Friends
7	4	.1795	Peers
8	3	.1816	Sabbath School
9	9	-.2245	Pathfinders
10	5	.1535	Evangelistic Meetings
11	12	-.5544	Radio-TV Broadcast
12	6	.1519	Week of Prayer

CLASSMATES WERE GOING TO BE BAPTIZED (MODERATE IMPORT.)

1	2	.9151	Minister
2	7	.1806	Elementary School Teacher
3	10	-.2758	Academy Teacher
4	12	-.5880	College Teacher
5	1	1.0650	Parents
6	3	.3733	Adult Relatives and Friends
7	4	.3724	Peers
8	5	.2928	Sabbath School
9	9	-.1721	Pathfinders
10	6	.2620	Evangelistic Meetings
11	11	-.5033	Radio-TV Broadcast
12	8	.1780	Week of Prayer

CLASSMATES WERE GOING TO BE BAPTIZED (GREAT IMPORT.)

1	2	.8340	Minister
2	5	.1357	Elementary School Teacher
3	11	-.2785	Academy Teacher
4	12	-.3162	College Teacher
5	1	1.8630	Parents
6	4	.1587	Adult Relatives and Friends
7	8	.05403	Peers
8	6	.1118	Sabbath School
9	7	.1077	Pathfinders
10	9	-.05704	Evangelistic Meetings
11	10	-.1827	Radio-TV Broadcast
12	3	.4276	Week of Prayer

CLASSMATES WERE GOING TO BE BAPTIZED (EXTREME IMPORT.)

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.5317	Minister
2	12	-.3567	Elementary School Teacher
3	11	-.2733	Academy Teacher
4	5	.08308	College Teacher
5	1	1.0160	Parents
6	3	.1760	Adult Relatives and Friends
7	10	-.2239	Peers
8	4	.1031	Sabbath School
9	7	-.02477	Pathfinders
10	6	-.02040	Evangelistic Meetings
11	8	-.1015	Radio-TV Broadcast
12	9	-.1043	Week of Prayer

MY PARENTS EXPECTED ME TO (NO OR LITTLE IMPORT.)

1	5	-.3458	Minister
2	8	-.5208	Elementary School Teacher
3	6	-.5064	Academy Teacher
4	11	-.7047	College Teacher
5	1	.5878	Parents
6	2	.09500	Adult Relatives and Friends
7	3	-.1166	Peers
8	4	-.2883	Sabbath School
9	9	-.5508	Pathfinders
10	10	-.5659	Evangelistic Meetings
11	12	-.8037	Radio-TV Broadcast
12	7	-.5178	Week of Prayer

MY PARENTS EXPECTED ME TO (MODERATE IMPORTANCE)

1	2	.3711	Minister
2	7	-.05033	Elementary School Teacher
3	10	-.4710	Academy Teacher
4	12	-.6331	College Teacher
5	1	1.0560	Parents
6	4.5	.07999	Adult Relatives and Friends
7	8	-.09534	Peers
8	3	.09340	Sabbath School
9	9	-.3293	Pathfinders
10	4.5	.07999	Evangelistic Meetings
11	11	-.5324	Radio-TV Broadcast
12	6	.0000	Week of Prayer

MY PARENTS EXPECTED ME TO (GREAT IMPORTANCE)

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.6538	Minister
2	7	.1737	Elementary School Teacher
3	10	-.06656	Academy Teacher
4	11	-.2856	College Teacher
5	1	.9214	Parents
6	6	.1766	Adult Relatives and Friends
7	3	.3110	Peers
8	5	.1966	Sabbath School
9	9	-.06644	Pathfinders
10	8	.1468	Evangelistic Meetings
11	12	-.3818	Radio-TV Broadcast
12	4	.2990	Week of Prayer

MY PARENTS EXPECTED ME TO (EXTREME IMPORTANCE)

1	2	.9193	Minister
2	8	.1632	Elementary School Teacher
3	10	-.3031	Academy Teacher
4	12	-.4069	College Teacher
5	1	1.3550	Parents
6	4	.2988	Adult Relatives and Friends
7	7	.2300	Peers
8	5	.2706	Sabbath School
9	9	-.1013	Pathfinders
10	6	.2410	Evangelistic Meetings
11	11	-.3859	Radio-TV Broadcast
12	3	.3086	Week of Prayer

I WANTED TO FOLLOW JESUS (NO OR LITTLE IMPORTANCE)

1	2	.1108	Minister
2	9	-.2962	Elementary School Teacher
3	10	-.4004	Academy Teacher
4	12	-.6469	College Teacher
5	1	.6206	Parents
6	3	.07022	Adult Relatives and Friends
7	4	.01492	Peers
8	6	-.1760	Sabbath School
9	8	-.2960	Pathfinders
10	7	-.2395	Evangelistic Meetings
11	11	-.6022	Radio-TV Broadcast
12	5	-.1610	Week of Prayer

I WANTED TO FOLLOW JESUS (MODERATE IMPORTANCE)

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.5230	Minister
2	6	.1280	Elementary School Teacher
3	10	-.2663	Academy Teacher
4	11	-.3890	College Teacher
5	1	1.0580	Parents
6	3	.1676	Adult Relatives and Friends
7	5	.1419	Peers
8	4	.1498	Sabbath School
9	9	-.09943	Pathfinders
10	8	.05695	Evangelistic Meetings
11	12	-.3902	Radio-TV Broadcast
12	7	.1242	Week of Prayer

I WANTED TO FOLLOW JESUS (GREAT IMPORTANCE)

1	2	.8252	Minister
2	8	.2314	Elementary School Teacher
3	9	-.1613	Academy Teacher
4	12	-.3802	College Teacher
5	1	1.1980	Parents
6	3	.3635	Adult Relatives and Friends
7	7	.2399	Peers
8	6	.2603	Sabbath School
9	10	-.2861	Pathfinders
10	5	.2878	Evangelistic Meetings
11	11	-.3343	Radio-TV Broadcast
12	4	.3611	Week of Prayer

I WANTED TO FOLLOW JESUS (EXTREME IMPORTANCE)

1	2	.9943	Minister
2	8	.1492	Elementary School Teacher
3	10	-.3014	Academy Teacher
4	11	-.4011	College Teacher
5	1	1.3240	Parents
6	7	.2161	Adult Relatives and Friends
7	5	.2887	Peers
8	3	.3955	Sabbath School
9	9	-.04631	Pathfinders
10	4	.3177	Evangelistic Meetings
11	12	-.4677	Radio-TV Broadcast
12	6	.2790	Week of Prayer

I FELT THE HOLY SPIRIT (NO OR LITTLE IMPORTANCE)

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.2637	Minister
2	6	-.1796	Elementary School Teacher
3	8	-.3048	Academy Teacher
4	11	-.3984	College Teacher
5	1	.7633	Parents
6	3	-.02407	Adult Relatives and Friends
7	5	-.09800	Peers
8	4	-.08602	Sabbath School
9	10	-.3865	Pathfinders
10	7	-.2745	Evangelistic Meetings
11	12	-.5976	Radio-TV Broadcast
12	9	-.3077	Week of Prayer

I FELT THE HOLY SPIRIT (MODERATE IMPORTANCE)

1	2	.5547	Minister
2	4	.2269	Elementary School Teacher
3	10	-.1798	Academy Teacher
4	12	-.3729	College Teacher
5	1	1.0200	Parents
6	5	.1994	Adult Relatives and Friends
7	3	.2468	Peers
8	6	.1555	Sabbath School
9	9	-.04989	Pathfinders
10	8	.1285	Evangelistic Meetings
11	11	-.3521	Radio-TV Broadcast
12	7	.1513	Week of Prayer

I FELT THE HOLY SPIRIT (GREAT IMPORTANCE)

1	2	.9344	Minister
2	8	.1895	Elementary School Teacher
3	10	-.2937	Academy Teacher
4	12	-.5935	College Teacher
5	1	1.4350	Parents
6	7	.2239	Adult Relatives and Friends
7	5	.2682	Peers
8	3	.3397	Sabbath School
9	9	-.2026	Pathfinders
10	6	.2643	Evangelistic Meetings
11	11	-.4357	Radio-TV Broadcast
12	4	.2852	Week of Prayer

I FELT THE HOLY SPIRIT (EXTREME IMPORTANCE)

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.8486	Minister
2	8	-.02080	Elementary School Teacher
3	10	-.3750	Academy Teacher
4	11	-.4030	College Teacher
5	1	1.3140	Parents
6	3	.5562	Adult Relatives and Friends
7	7	.1973	Peers
8	5	.3201	Sabbath School
9	9	-.0115	Pathfinders
10	6	.2905	Evangelistic Meetings
11	12	-.5164	Radio-TV Broadcast
12	4		Week of Prayer

UNDERSTANDING BIBLE DOCTRINES (NO OR LITTLE IMPORT.)

1	2	.07813	Minister
2	7.5	-.3958	Elementary School Teacher
3	10	-.4935	Academy Teacher
4	12	-.5913	College Teacher
5	1	.6608	Parents
6	3	-.06853	Adult Relatives and Friends
7	4	-.08157	Peers
8	6	-.3111	Sabbath School
9	11	-.5134	Pathfinders
10	7.5	-.3958	Evangelistic Meetings
11	9	-.4795	Radio-TV Broadcast
12	5	-.2329	Week of Prayer

UNDERSTANDING BIBLE DOCTRINES (MODERATE IMPORTANCE)

1	4	.3850	Minister
2	2	.3927	Elementary School Teacher
3	9	.1571	Academy Teacher
4	11	-.2765	College Teacher
5	1	1.0280	Parents
6	3	.3926	Adult Relatives and Friends
7	10	.004280	Peers
8	8	.2790	Sabbath School
9	5	.3515	Pathfinders
10	6	.3475	Evangelistic Meetings
11	12	-.6026	Radio-TV Broadcast
12	7	.3313	Week of Prayer

UNDERSTANDING BIBLE DOCTRINES (GREAT IMPORTANCE)

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.6506	Minister
2	6	.1316	Elementary School Teacher
3	10	-.2689	Academy Teacher
4	12	-.4431	College Teacher
5	1	1.0250	Parents
6	8	.09295	Adult Relatives and Friends
7	3	.2090	Peers
8	4	.1617	Sabbath School
9	9	-.2123	Pathfinders
10	7	.1003	Evangelistic Meetings
11	11	-.3809	Radio-TV Broadcast
12	5	.1606	Week of Prayer

UNDERSTANDING BIBLE DOCTRINES (EXTREME IMPORTANCE)

1	2	.9766	Minister
2	8	.1189	Elementary School Teacher
3	10	-.2756	Academy Teacher
4	11	-.3517	College Teacher
5	1	1.3640	Parents
6	3	.4463	Adult Relatives and Friends
7	7	.2491	Peers
8	4	.3137	Sabbath School
9	9	-.07218	Pathfinders
10	6	.2836	Evangelistic Meetings
11	12	-.4897	Radio-TV Broadcast
12	5	.2851	Week of Prayer

I DID NOT UNDERSTAND BIBLE DOCTRINES

1	2	.6104	Minister
2	5	.2932	Elementary School Teacher
3	7	.2105	Academy Teacher
4	12	-.6367	College Teacher
5	1	1.1560	Parents
6	11	-.2251	Adult Relatives and Friends
7	3	.3910	Peers
8	6	.2818	Sabbath School
9	8.5	-.05390	Pathfinders
10	8.5	-.05390	Evangelistic Meeting
11	10	-.1170	Radio-TV Broadcast
12	4	.3184	Week of Prayer

I UNDERSTOOD BIBLE DOCTRINES VERY LITTLE

ITEM	RANK	SCALE VALUE	STATEMENT DESCRIPTION
1	2	.6144	Minister
2	4	.2249	Elementary School Teacher
3	6	.1260	Academy Teacher
4	12	-.5833	College Teacher
5	1	.8305	Parents
6	9	.04872	Adult Relatives and Friends
7	3	.4096	Peers
8	5	.1907	Sabbath School
9	10	-.09807	Pathfinders
10	8	.06286	Evangelistic Meetings
11	11	-.5611	Radio-TV Broadcast
12	7	.7266	Week of Prayer

I UNDERSTOOD BIBLE DOCTRINES LITTLE

1	2	.7257	Minister
2	8	.1101	Elementary School Teacher
3	10	-.3113	Academy Teacher
4	11	-.4124	College Teacher
5	1	1.0290	Parents
6	5	.1741	Adult Relatives and Friends
7	7	.1235	Peers
8	6	.1638	Sabbath School
9	9	-.1758	Pathfinders
10	3	.2120	Evangelistic Meetings
11	12	-.4778	Radio-TV Broadcast
12	4	.1787	Week of Prayer

I UNDERSTOOD BIBLE DOCTRINES VERY WELL

1	2	.7424	Minister
2	8	.08182	Elementary School Teacher
3	10	-.2946	Academy Teacher
4	12	-.3427	College Teacher
5	1	.9608	Parents
6	3	.3613	Adult Relatives and Friends
7	5	.2370	Peers
8	6	.2138	Sabbath School
9	9	-.1360	Pathfinders
10	7	.09425	Evangelistic Meetings
11	11	-.3375	Radio-TV Broadcast
12	4	.2480	Week of Prayer

APPENDIX D
CORRELATION MATRIX

39439 CORRELATION MATRIX
TOTAL SAMPLE

INTERCORRELATION MATRIX FOR THE 39 VARIABLES

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	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	1.000	.972	.978	.640	.988	.962	.998	.955	.617	.831	.977	.998	.929	.762	.707	.986	.978	.922	.769	.805
2	.974	1.000	.953	.625	.991	.965	.998	.919	.563	.779	.976	.993	.910	.728	.717	.978	.963	.927	.799	.826
3	.978	.953	1.000	.677	.951	.967	.969	.967	.726	.819	.952	.976	.981	.828	.596	.973	.979	.850	.696	.725
4	.640	.625	.677	1.000	.563	.673	.634	.605	.431	.869	.705	.629	.526	.603	.595	.681	.537	.703	.595	.439
5	.988	.991	.951	.563	1.000	.978	.993	.925	.573	.838	.956	.991	.908	.706	.712	.963	.967	.927	.758	.828
6	.962	.965	.967	.673	.978	1.000	.963	.856	.597	.645	.976	.958	.812	.609	.785	.930	.910	.923	.913	.735
7	.998	.998	.969	.634	.993	.963	1.000	.981	.594	.856	.975	.999	.918	.713	.726	.979	.971	.936	.731	.927
8	.955	.919	.967	.605	.925	.856	.981	1.000	.627	.868	.899	.952	.976	.893	.556	.957	.973	.790	.651	.733
9	.617	.563	.726	.431	.573	.597	.594	.627	1.000	.521	.681	.618	.651	.659	.051	.670	.690	.423	.222	.203
10	.831	.779	.819	.869	.838	.645	.856	.868	.521	1.000	.771	.830	.878	.756	.862	.838	.863	.696	.419	.773
11	.977	.976	.952	.705	.956	.976	.975	.952	.681	.773	1.000	.973	.855	.698	.700	.957	.932	.928	.779	.725
12	.998	.993	.976	.629	.991	.958	.999	.952	.618	.830	.973	1.000	.922	.756	.697	.980	.978	.928	.766	.737
13	.929	.910	.963	.526	.908	.812	.918	.976	.651	.878	.855	.922	1.000	.857	.555	.957	.969	.715	.599	.577
14	.762	.728	.828	.603	.706	.609	.713	.893	.659	.756	.698	.756	.857	1.000	.284	.796	.808	.581	.828	.577
15	.707	.717	.596	.595	.712	.785	.726	.556	.051	.862	.700	.697	.555	.284	1.000	.678	.582	.839	.738	.780
16	.986	.978	.973	.681	.963	.930	.979	.957	.670	.838	.957	.980	.957	.796	.678	1.000	.979	.876	.716	.928

TOTAL SAMPLE

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
17	.978	.963	.979	.537	.967	.910	.971	.973	.690	.863	.932	.978	.969	.808	.582	.779	1.000	.835	.690	.727
18	.922	.927	.860	.703	.927	.748	.936	.790	.423	.686	.928	.928	.745	.581	.859	.876	.835	1.000	.953	.787
19	.769	.743	.626	.595	.754	.838	.771	.653	.222	.449	.778	.766	.589	.428	.788	.716	.680	.959	1.000	.777
20	.805	.822	.725	.429	.805	.780	.807	.789	.208	.771	.728	.799	.820	.578	.790	.808	.783	.780	.775	1.000
21	.980	.991	.930	.590	.972	.975	.982	.903	.566	.762	.966	.977	.895	.642	.772	.971	.988	.925	.748	.933
22	.984	.966	.983	.689	.963	.929	.979	.956	.668	.857	.951	.980	.946	.808	.671	.980	.972	.898	.700	.775
23	.997	.992	.972	.650	.966	.970	.996	.933	.621	.799	.975	.996	.913	.781	.713	.982	.972	.913	.775	.777
24	.967	.952	.912	.562	.988	.870	.949	.928	.488	.838	.882	.949	.931	.731	.795	.981	.979	.896	.783	.777
25	.983	.985	.952	.635	.966	.969	.972	.719	.583	.822	.965	.987	.911	.679	.773	.979	.958	.916	.783	.777
26	.957	.941	.956	.627	.975	.913	.989	.960	.597	.828	.967	.989	.929	.776	.678	.982	.972	.890	.716	.777
27	.988	.975	.977	.630	.963	.965	.982	.932	.687	.785	.965	.989	.922	.780	.673	.985	.976	.933	.776	.777
28	.981	.933	.903	.663	.929	.928	.981	.590	.438	.826	.911	.914	.883	.673	.809	.932	.903	.911	.881	.777
29	.982	.977	.763	.624	.985	.955	.997	.933	.612	.889	.955	.986	.933	.728	.783	.982	.968	.922	.710	.777
30	.954	.988	.972	.610	.983	.965	.998	.977	.635	.812	.971	.993	.928	.722	.706	.985	.978	.916	.758	.777
31	.966	.973	.936	.615	.985	.978	.961	.730	.618	.758	.941	.966	.899	.785	.652	.961	.989	.890	.780	.777
32	.933	.940	.869	.582	.739	.886	.942	.881	.325	.782	.871	.915	.855	.687	.828	.900	.887	.912	.822	.777
33	.829	.831	.819	.679	.787	.843	.815	.777	.655	.712	.855	.815	.791	.637	.636	.887	.797	.770	.577	.777

TOTAL SAMPLE

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
34	.993	.981	.971	.627	.985	.957	.978	.937	.623	.830	.968	.972	.977	.733	.715	.985	.975	.920	.735	.777
35	.972	.987	.972	.639	.977	.957	.986	.958	.627	.808	.966	.989	.910	.782	.686	.988	.976	.938	.805	.777
36	.830	.816	.811	.532	.816	.819	.852	.759	.516	.768	.821	.819	.761	.883	.695	.820	.807	.816	.538	.777
37	.901	.867	.915	.603	.875	.811	.811	.781	.687	.879	.955	.875	.919	.786	.580	.919	.935	.938	.526	.777
38	.975	.987	.982	.689	.977	.966	.971	.751	.670	.801	.977	.971	.910	.778	.678	.970	.980	.935	.755	.777
39	.788	.788	.763	.582	.789	.778	.788	.555	.606	.840	.987	.988	.929	.771	.688	.978	.980	.896	.769	.777

TOTAL SAMPLE

182

	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
1	.980 .000	.984 .000	.977 .000	.979 .000	.981 .000	.982 .000	.986 .000	.981 .000	.984 .000	.989 .000	.986 .000	.981 .000	.989 .000	.983 .000	.982 .000	.988 .000	.981 .000	.985 .000	.986 .000
2	.981 .000	.986 .000	.982 .000	.980 .000	.985 .000	.981 .000	.985 .000	.988 .000	.978 .000	.988 .000	.973 .000	.980 .000	.981 .000	.987 .000	.986 .000	.987 .000	.987 .000	.987 .000	.988 .000
3	.980 .000	.983 .000	.977 .000	.982 .000	.982 .000	.986 .000	.977 .000	.983 .000	.983 .000	.972 .000	.986 .000	.989 .000	.973 .000	.972 .000	.983 .000	.983 .000	.985 .000	.982 .000	.983 .000
4	.980 .000	.989 .000	.980 .000	.982 .000	.985 .000	.987 .000	.980 .000	.983 .000	.983 .000	.980 .000	.985 .000	.982 .000	.989 .000	.987 .000	.983 .000	.982 .000	.985 .000	.989 .000	.982 .000
5	.977 .000	.986 .000	.986 .000	.978 .000	.986 .000	.975 .000	.988 .000	.985 .000	.983 .000	.985 .000	.985 .000	.989 .000	.987 .000	.986 .000	.973 .000	.986 .000	.985 .000	.987 .000	.988 .000
6	.975 .000	.988 .000	.970 .000	.980 .000	.989 .000	.988 .000	.985 .000	.985 .000	.985 .000	.985 .000	.988 .000	.986 .000	.983 .000	.987 .000	.987 .000	.989 .000	.981 .000	.986 .000	.988 .000
7	.982 .000	.979 .000	.986 .000	.989 .000	.982 .000	.989 .000	.982 .000	.981 .000	.989 .000	.984 .000	.981 .000	.982 .000	.985 .000	.988 .000	.986 .000	.982 .000	.987 .000	.981 .000	.981 .000
8	.984 .000	.986 .000	.986 .000	.985 .000	.988 .000	.987 .000	.982 .000	.982 .000	.983 .000	.987 .000	.980 .000	.981 .000	.987 .000	.989 .000	.988 .000	.980 .000	.988 .000	.981 .000	.988 .000
9	.986 .000	.988 .000	.981 .000	.988 .000	.980 .000	.987 .000	.987 .000	.983 .000	.982 .000	.985 .000	.984 .000	.985 .000	.985 .000	.983 .000	.982 .000	.987 .000	.987 .000	.987 .000	.986 .000
10	.982 .000	.987 .000	.989 .000	.988 .000	.982 .000	.988 .000	.985 .000	.986 .000	.989 .000	.982 .000	.989 .000	.982 .000	.982 .000	.980 .000	.988 .000	.988 .000	.989 .000	.983 .000	.988 .000
11	.986 .000	.981 .000	.975 .000	.982 .000	.985 .000	.983 .000	.985 .000	.983 .000	.985 .000	.981 .000	.981 .000	.981 .000	.985 .000	.988 .000	.986 .000	.981 .000	.985 .000	.987 .000	.983 .000
12	.977 .000	.983 .000	.986 .000	.989 .000	.987 .000	.985 .000	.988 .000	.988 .000	.983 .000	.986 .000	.983 .000	.985 .000	.985 .000	.982 .000	.989 .000	.989 .000	.985 .000	.988 .000	.988 .000
13	.985 .000	.985 .000	.983 .000	.981 .000	.981 .000	.989 .000	.982 .000	.982 .000	.983 .000	.989 .000	.989 .000	.985 .000	.981 .000	.987 .000	.980 .000	.981 .000	.989 .000	.980 .000	.989 .000
14	.982 .000	.984 .000	.981 .000	.981 .000	.989 .000	.986 .000	.983 .000	.983 .000	.982 .000	.985 .000	.989 .000	.989 .000	.987 .000	.983 .000	.982 .000	.983 .000	.986 .000	.989 .000	.981 .000
15	.972 .000	.981 .000	.983 .000	.985 .000	.973 .000	.988 .000	.973 .000	.989 .000	.983 .000	.986 .000	.982 .000	.988 .000	.986 .000	.987 .000	.986 .000	.985 .000	.988 .000	.988 .000	.988 .000
16	.981 .000	.983 .000	.982 .000	.981 .000	.979 .000	.982 .000	.985 .000	.982 .000	.985 .000	.985 .000	.981 .000	.980 .000	.989 .000	.985 .000	.988 .000	.980 .000	.989 .000	.988 .000	.988 .000

TOTAL SAMPLE

	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
17	.983 .000	.972 .000	.972 .000	.989 .000	.988 .000	.972 .000	.986 .000	.983 .000	.988 .000	.978 .000	.989 .000	.987 .000	.987 .000	.985 .000	.986 .000	.983 .000	.985 .000	.988 .000	.988 .000
18	.985 .000	.983 .000	.983 .000	.980 .000	.986 .000	.980 .000	.983 .000	.981 .000	.982 .000	.986 .000	.980 .000	.982 .000	.980 .000	.980 .000	.988 .000	.986 .000	.987 .000	.985 .000	.985 .000
19	.988 .000	.980 .000	.986 .000	.983 .000	.983 .000	.986 .000	.986 .000	.981 .000	.980 .000	.984 .000	.980 .000	.982 .000	.987 .000	.985 .000	.980 .000	.988 .000	.982 .000	.985 .000	.989 .000
20	.981 .000	.982 .000	.985 .000	.980 .000	.986 .000	.989 .000	.984 .000	.981 .000	.985 .000	.989 .000	.980 .000	.986 .000	.982 .000	.983 .000	.986 .000	.985 .000	.981 .000	.987 .000	.983 .000
21	.980 .000	.989 .000	.982 .000	.983 .000	.986 .000	.982 .000	.980 .000	.983 .000	.987 .000	.983 .000	.988 .000	.985 .000	.987 .000	.985 .000	.988 .000	.980 .000	.988 .000	.987 .000	.983 .000
22	.982 .000	.980 .000	.988 .000	.983 .000	.985 .000	.984 .000	.988 .000	.988 .000	.981 .000	.981 .000	.988 .000	.980 .000	.982 .000	.987 .000	.988 .000	.980 .000	.988 .000	.981 .000	.983 .000
23	.982 .000	.988 .000	.980 .000	.984 .000	.980 .000	.985 .000	.982 .000	.983 .000	.983 .000	.983 .000	.983 .000	.982 .000	.981 .000	.983 .000	.989 .000	.980 .000	.981 .000	.986 .000	.987 .000
24	.983 .000	.983 .000	.984 .000	.980 .000	.981 .000	.985 .000	.986 .000	.985 .000	.981 .000	.983 .000	.984 .000	.980 .000	.982 .000	.980 .000	.981 .000	.980 .000	.988 .000	.981 .000	.981 .000
25	.985 .000	.985 .000	.980 .000	.981 .000	.980 .000	.981 .000	.988 .000	.988 .000	.985 .000	.987 .000	.985 .000	.988 .000	.988 .000	.989 .000	.981 .000	.983 .000	.986 .000	.983 .000	.982 .000
26	.982 .000	.983 .000	.985 .000	.980 .000	.981 .000	.980 .000	.981 .000	.983 .000	.983 .000	.987 .000	.989 .000	.981 .000	.987 .000	.985 .000	.989 .000	.983 .000	.986 .000	.986 .000	.989 .000
27	.980 .000	.984 .000	.982 .000	.986 .000	.989 .000	.981 .000	.980 .000	.982 .000	.983 .000	.987 .000	.981 .000	.981 .000	.988 .000	.983 .000	.989 .000	.980 .000	.986 .000	.983 .000	.987 .000
28	.983 .000	.982 .000	.989 .000	.985 .000	.986 .000	.983 .000	.982 .000	.982 .000	.987 .000	.987 .000	.983 .000	.986 .000	.986 .000	.988 .000	.985 .000	.989 .000	.986 .000	.980 .000	.986 .000
29	.987 .000	.981 .000	.983 .000	.981 .000	.985 .000	.980 .000	.985 .000	.987 .000	.983 .000	.986 .000	.986 .000	.982 .000	.985 .000	.980 .000	.984 .000	.985 .000	.988 .000	.983 .000	.987 .000
30	.981 .000	.981 .000	.988 .000	.980 .000	.987 .000	.987 .000	.981 .000	.981 .000	.986 .000	.980 .000	.986 .000	.982 .000	.982 .000	.981 .000	.983 .000	.988 .000	.989 .000	.982 .000	.982 .000
31	.984 .000	.988 .000	.981 .000	.984 .000	.985 .000	.980 .000	.980 .000	.980 .000	.982 .000	.986 .000	.980 .000	.980 .000	.982 .000	.986 .000	.981 .000	.983 .000	.982 .000	.985 .000	.989 .000
32	.985 .000	.980 .000	.982 .000	.980 .000	.988 .000	.981 .000	.988 .000	.986 .000	.982 .000	.982 .000	.980 .000	.980 .000	.980 .000	.980 .000	.980 .000	.980 .000	.988 .000	.980 .000	.982 .000
33	.987 .000	.982 .000	.981 .000	.982 .000	.986 .000	.987 .000	.983 .000	.983 .000	.982 .000	.982 .000	.982 .000	.980 .000	.980 .000	.980 .000	.980 .000	.980 .000	.981 .000	.981 .000	.983 .000

TOTAL SAMPLE

	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
34	.985 .000	.987 .000	.983 .000	.980 .000	.989 .000	.985 .000	.988 .000	.989 .000	.980 .000	.987 .000	.986 .000	.981 .000	.989 .000	.980 .000	.980 .000	.987 .000	.986 .000	.980 .000	.987 .000
35	.984 .000	.988 .000	.984 .000	.981 .000	.981 .000	.981 .000	.980 .000	.985 .000	.988 .000	.983 .000	.981 .000	.988 .000	.982 .000	.982 .000	.980 .000	.988 .000	.981 .000	.981 .000	.981 .000
36	.980 .000	.980 .000	.980 .000	.988 .000	.983 .000	.981 .000	.988 .000	.989 .000	.985 .000	.986 .000	.981 .000	.980 .000	.980 .000	.980 .000	.980 .000	.980 .000	.980 .000	.981 .000	.987 .000
37	.989 .000	.984 .000	.981 .000	.988 .000	.986 .000	.986 .000	.986 .000	.988 .000	.988 .000	.983 .000	.982 .000	.981 .000	.981 .000	.981 .000	.988 .000	.980 .000	.980 .000	.988 .000	.981 .000
38	.987 .000	.981 .000	.986 .000	.981 .000	.981 .000	.986 .000	.984 .000	.980 .000	.981 .000	.982 .000	.984 .000	.985 .000	.981 .000	.980 .000	.981 .000	.981 .000	.981 .000	.980 .000	.980 .000
39	.988 .000	.980 .000	.987 .000	.981 .000	.982 .000	.987 .000	.987 .000	.986 .000	.987 .000	.988 .000	.984 .000	.982 .000	.988 .000	.987 .000	.980 .000	.987 .000	.981 .000	.981 .000	.980 .000

ON A 2-TAIL TEST:

* SIGNIFICANCE AT .05 LEVEL
 ** SIGNIFICANCE AT .01 LEVEL
 *** SIGNIFICANCE AT .001 LEVEL

DEGREE OF FREEDOM = 10

APPENDIX E
CORRESPONDENCE, QUESTIONNAIRE

184
QUESTIONNAIRE

This questionnaire is part of a large research study. All answers are confidential.

Church.....School.....

For each of the questions of this form, please write in the box to the left of the question, the number corresponding to your answer.

☐ 1. Sex 1=Male; 2= Female

☐ 2. What was your age, in years, at the time of baptism?

☐ 19.. 3. In what year were you baptized?

At the time of your baptism, what was the relationship of your parents to the church?

☐ 4. Mother 1=SDA; 2=Not SDA; 3=Not present (e.g.deceased or divorced)

☐ 5. Father 1=SDA; 2=Not SDA; 3=Not present (e.g.deceased or divorced)

For each of the questions 6 to 11 state the number of years you spent in that type of school. Please write in the box the number of years.

Public Education

SDA schools

- ☐ 6. Elementary school (grades 1-8)
☐ 7. High school (grades 9-12)
☐ 8. College

- ☐ 9. Elementary school (grades 1-8)
☐ 10. High school (grades 9-12)
☐ 11. College

Many people and factors may have influenced your decision for baptism; for each of questions 12 to 24, write a number in the box, to show the amount of influence that person or factor had:

1=Negative influence; 2=No influence; 3=Some positive influence; 4=Great positive influence

☐ 12. Minister

☐ 13. Elementary Church School Teacher(s)

☐ 14. Academy Teacher(s)

☐ 15. College Teacher(s)

☐ 16. Parents

☐ 17. Adult relatives or adult friends

☐ 18. Friends about my age

☐ 19. Sabbath School

☐ 20. Pathfinder Club

☐ 21. Evangelistic meetings

☐ 22. Radio-TV Broadcast

☐ 23. Week of Prayer

☐ 24. Other (please specify).....

Over please

- ☐ 25. How do you feel about the age you were baptized? Please write one of the number 1 to 4 in the box.

1. It was the right time
2. I was too young
3. I should have been baptized earlier
4. I have no particular feeling

What was your parents' attitude toward your baptism? To answer questions 26 and 27, please write one of the number 1 to 5 in the box Father, and one of the number 1 to 5 in the box Mother.

- ☐ 26. Father
1. Strongly urged me
 2. Encouraged me
 3. Did not express any opinion
- ☐ 27. Mother
4. Showed some resistance
 5. Was definitely opposed

How important to you was each of the following reasons in deciding to be baptized? To answer questions 28 to 32, write one of the number 1 to 4 in the box.

1= No or little importance 2= Moderate importance 3= Great importance 4= Of extreme importance

- ☐ 28. Many of my classmates were going to be baptized, then I decided to be baptized too
- ☐ 29. My parents expected me to
- ☐ 30. I wanted to follow Jesus
- ☐ 31. I felt the Holy Spirit calling me
- ☐ 32. I understood the Bible doctrines about baptism

- ☐ 33. At the time of your baptism, how well do you feel you understood the Bible doctrines. Please write one of the number 1 to 4 in the box.

1. I did not understand
2. I understood very little
3. I understood a little
4. I understood very well

LAKE UNION CONFERENCE



186

of Seventh-day Adventists

BOX C. BERRIEN SPRINGS • MICHIGAN 49103
PHONE (616) 473-4541

September 1, 1982

Pastor Daniel Gutekunst
250 Grove Street
Berrien Springs, MI 49103

Dear Daniel:

The purpose of this letter is to put in writing some of the information we shared with you verbally yesterday.

1. The Lake Union Conference Education Council has approved your request to conduct research within the education system of the Lake Union Conference for your dissertation: The Age of Readiness for Baptism in Relation to Piagetian Stages.
2. Your random selection of schools you wish to visit and/or communicate with will include:
 - a. Five boarding academies
 - b. Five day academies
 - c. Hinsdale Junior Academy
 - d. Indianapolis Junior Academy
 - e. Ann Arbor Junior Academy
 - f. Grand Rapids Junior Academy
 - g. Gobles Junior Academy
 - h. Kalamazoo Junior Academy
 - i. Edith B. Garrett School, Benton Harbor
 - j. Eau Claire Elementary School
 - k. Niles Elementary School
 - l. Berrien Springs Village Elementary School
 - m. Ruth Murdoch Elementary School (Andrews)

In each case you will need to communicate with the principals of the schools concerned and, if planning to visit the campus, set up appointments when it will be convenient for them to have you there. Copies of this letter will be sent to these principals so they will be aware of your intended research when you approach them.

3. Elder John Hayward, Executive Secretary of the Lake Union Conference, has communicated with the presidents of our five conferences who have all given their approval for you to make contact with the pastors of the following churches for your research:

ILLINOIS • INDIANA • LAKE REGION • MICHIGAN • WISCONSIN

Pastor Daniel Gutekunst
 Page 2
 September 1, 1982

- a. Illinois Conference: Hinsdale and Downers Grove
- b. Indiana Conference: South Bend and Cicero—
- c. Lake Region Conference: South Bend, Capitol City and Indianapolis
- d. Michigan Conference: Berrien Springs Village and Pioneer Memorial—
- e. Wisconsin Conference: Madison and Milwaukee

The conference presidents are writing to the pastors of these churches indicating that you have been granted clearance to have access to their records and members.

You are now free to commence with your research in the territory of the Lake Union Conference. We trust you will have a good response to your questionnaire and that the exercise will be a rewarding one. It would be appreciated if, when your dissertation is complete and has been approved, you supply our office with one copy.

Yours sincerely,

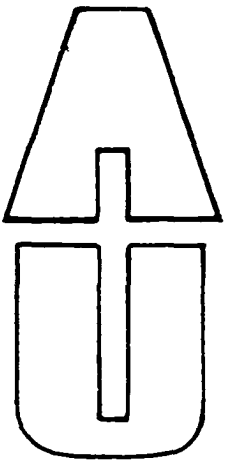


M. R. Siepman
 Associate Director
 OFFICE OF EDUCATION

lw

Enclosure: Address List

cc: Principals of schools concerned
 Pastor J. Hayward, Executive Secretary, LUC
 Pastor W. E. Minder, Education Director, LUC



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

August 1982

Dear Friend:

We are undertaking a study concerning the age of baptism. For this purpose we are seeking your cooperation in answering a few questions. We are interested in analysis of group data not individual responses; hence, you should feel free to answer frankly. Your frankness will be of great value to the study.

It will not take more than 15 minutes for you to complete the form. We will appreciate your returning the completed questionnaire in the enclosed addressed envelope (Daniel Gutekunst, 250 Grove, Berrien Springs, MI 49103). The results of the study will be summarized in the Lake Union Herald. Hopefully the study will be finished by June 1983.

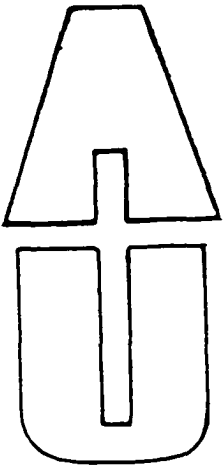
We express our deep appreciation to the officers of the Lake Union Conference and the Education Department leaders for supporting this study and giving the authorization to send the questionnaire.

Thank you for giving your time. The results might be of benefit to all the young people in the church.

Very sincerely yours,

Daniel Gutekunst, doctoral student
in Educational Psychology

Wilfred G. A. Fletcher, Ph.D.
Research advisor and chairman of
Mr. Gutekunst's doctoral committee



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

The Principal
Wisconsin Academy
Columbus, Wi 53925

September 1982

Dear Principal:

You have certainly heard that I am conducting a doctoral research on "Age of Readiness for Baptism." The Lake Union Conference officers have given me permission to send questionnaires to different schools and churches in their territory. It takes only ten to fifteen minutes to fill them out.

Would you please be so kind and hand these questionnaires to your students (maybe through the pastor or the Bible teacher). It is for children baptized and raised in SDA families. The questionnaire is on one paper and should be filled on both sides. If you could start by the higher grades (seniors), it would be better for the research involved.

Thank you very much.

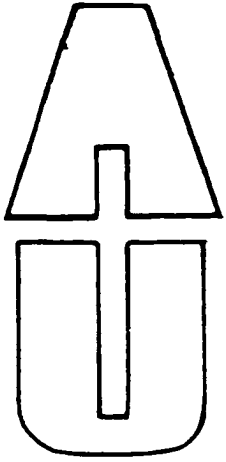
When the questionnaires will be filled, please send them back to the following address:

Daniel Gutekunst
Department of Educational Psychology
Andrews University
Berrien Springs
Mi 49104

Thank you for your cooperation,
Very sincerely yours,

Daniel Gutekunst

Encl. 80 questionnaires



Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Pastor ...

September 1982

Dear Pastor:

You have certainly heard that I am conducting a doctoral research on "Age of Readiness for Baptism." The Lake Union Conference officers have given me permission to send questionnaires to different schools and individuals in their territory. Could you please, send me a list of 10-15 people who have apostatized, raised in Adventist families, with their addresses so I can get in touch with them by sending my questionnaire.

Please send your list to the following address:

Daniel Gutekunst
Department of Education
Andrews University
Berrien Springs
Mi 49104

Thank you very much for your cooperation,
Very sincerely yours,


Daniel Gutekunst

Encl. a sample of questionnaire

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